CHRISTIAN REGISTER
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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JUNE 24, 1843. VOL. XXII.—NO 25

RELIGIOUS MISCELLANY.

For the Register and Observer.

LETTER VIII.

Dear Sir,—I have still farther notice to take of the doctrine of the Trinity. The advocates of this notion, undertaking to prove that Christ is Omnipotent, often cite the case of the leper who applied to him, saying, 'If thou wilt thou canst me clean. Jesus saith, *I will.*' In this assertion they think they discover a sure proof of his omnipotence. Ask then, what is meant by his numerous assertions that he cannot do his own will, but the will of him that sent him, and we are favored with a theory of two natures, not a word of which am I able to find in the Bible. I cannot find that Christ had any more natures than man; or any different natures. All the Bible teaches on this point is, that they differ in *measure*. Man then is a complex being as well as Christ. If there is to be a distinction between Christ and men, on account of several natures, Christ must have *three* natures, for Trinitarians themselves say that man has two. They do not tell us, however, about their speaking sometimes in one nature and then in the other; nor do I think they would ever have thought of such a circumstance in reference to *any* being, had it not become absolutely necessary to think of something to sustain other notions that were a little lacking for foundation, and they had no better resource than to force this prop from the regions of fancy. I do not know but Christ has a hundred natures. If he has *two* in his human nature, (and he must have if man has) who knows but he may have ninety-eight in his divine nature. When the Deity is called 'God,' it represents one nature; LORD is another, Father is another, Jehovah, another, and so on. When our established notions shall require this doctrine to support them, I believe it will be as reasonable, as the doctrine of *two* natures.

It matters not to my mind, how many elements or natures it takes to make a being. I think the being cannot be made until the elements are put together. And when that being says, 'I,' it must mean the compound entire, and not a single element in its simple state. If man is a compound, a simple, cannot *be* man nor could it be repeesented by the word, 'I.' So if Christ has two natures one nature could not make the Christ, nor properly be represented by the pronoun 'I,' for *I* means a person, and not a simple element that helps to make that person. If Christ intended to teach such an idea of two natures as men teach we should naturally expect to read something like this, 'Of that day and that hour knoweth no man, no, nor the angels in heaven, nor the Son, (in his human nature) but the Son (in his divine nature) and the Father.

We may say that three natures or elements combined, make gunpowder; but one of these simples alone is not gunpowder nor anything like it. But suppose one quantity should explode with scintillation, and another quantity in the usual form, who would think of explaining the difference by saying, that one exploded, in its nitrous nature, and the other in its sulphurous nature?

I have somehow received the impression that Christ came to show us the Father: and whatever might be his natures, he uttered what the Father gave him to utter. For I read passages like these. 'I do nothing of myself, but, as my Father hath taught me I speak these things.' Whatsoever I speak therefore, even as the Father said unto me, so speak I.' The words that I speak unto you they are spirit and they are life.' And many other such passages I find in the Evangelists. But I know of no place that Christ intimates anything like speaking in two natures (or teaching from two fountains) any more thon did Peter or Paul. But *if* it be a fact, that Christ taught in two natures; *If* when he says, 'I will,' he speaks in his divine nature, and when he says, 'I can of myself do nothing,' he speaks in his human nature it is remarkable, that a divine teacher should be sent to teach us so much more *in* or *of* his human nature, than *in* or *of* his divine nature; as will appear in counting and comparing, his own various assertion, concerning himself.

Indeed he seems to have taught us nothing, himself but of a dependent nature: and I have therefore not sufficient evidence to believe, but that he had a material body like other men, and no other nature than what men possess by the inspiration of God which giveth understanding. When Christ says I have power to lay down (my life.) 'I lay down my life for the sheep,' and 'This commandment have I received of my Father,' I believe that the pronoun I in each of the three expressions represents precisely the same being, in precisely the same nature. It is claimed that 'I,' in receiving this commandment is used to represent human nature; but when we read 'I have power, &c.' (though this power be by this commandment, 'I,' then means the divine nature This seems a rather wide inference from very narrow premises. But the premises must be made still more narrow befon I can leave the subject. The two natures must come from this one sentence instad of two; viz: 'I have power to lay it my life down.') I, means myself. My life, means the life of myself. The first *myself* then must mean the *God*, and, as the God cannot die, the second *myself* must mean the *man* Christ Jesus. So we must understand that *myself* (the God) doth give myself, (the man) for the sheep. If this be the hidden meaning of so simple a ext, I do not know how the running, wayfaring and fool can be so safe from error, as is represented. Again 'I lay down my life, &c.' I will say, the derivative 'my,' in this sentence has neither grammatically, nor, logically, any meaning but what it borrows from its primitive 'I,' before it. It can therefore have no different meaning than 'I.' If then 'I,' means the divine nature, *my* life *must* mean the life of the *divine nature*: and who denies it, must needs deny the true relations and dependences of language.

In the next place we have a mathematical problem to solve to prove Christ's equality with the Father. How can a thing with an addition to it, be *only* equal to the *same*, or an equal thing without an addition? It is asserted that Christ is *perfect* God in his divine nature, (and the Father can be no more) and in due time he added to it human nature, so that he became not only perfect God, but perfect man also. How many natures can be added to one nature, and have the compound only equal to that one? The idea of perfect God and perfect man combined implies something more than perfect God alone. But perhaps, as some have intimated, while Christ was in the flesh, his divine attributes were not in full exercise, it may be that when he took his human nature, there was just enough subtracted from his divine nature to preserve the equilibrium. Hence arises another query? How much of his divinity must be subtracted as an offset to his perfect humanity. If such reflections are blasphemous, I can find no apology only in the philosophy that suggested them.

So far as I have been able to learn the use of language, I should say that a proposition which requires the assumption of two different meanings of the single unqualified pronoun *I*, or its derivatives, in the same sentence, has at least, strong *grammatical* objections. A proposition, assuming that a thing *with* additions, is only equal to the same thing without additions, has *mathematical* objections.

And a proposition that involves the absurdity of a thing's being immutable, and at the same time the subject of 'a great and wonderful change,' has *logical* objections. All these I find standing boldly out in the way of my belief in the popular doctrine of the Trinity.

In my next I have texts to examine and compare in reference to Christ's eternity. I hope dear Sir, I shall not exhaust your patience by calling your attention to these time-worn questions. For though they be old and well stricken in years, they still retain the power of procreation, and I think we cannot be too well acquainted with the nature of their artful progeny. I hope the time may come when men will have (to borrow one of your own beautiful figures) as much *light* as *heat;* and be able to tell *why*, as well as *what* they believe.

Yours &c.

[From the New York Observer.]

STATE OF DISSENT IN ENGLAND.

The article on 'the state of the church of England,' excited my surprise, and I could not help questioning its accuracy. I do not suppose for a moment that the respected clergymen from whose letters the article was taken, intended to mislead the Christian public, yet I am compelled to believe that they have formed their opinions on erroneous or insufficient data.

It would not be very surprising to any one at all acquainted with the efforts of Episcopalians in England, with the state of political parties there at the present time, and with the extensive commercial distress that prevails, should the established church be 'in the ascendant in popular favor,' and should the interests of dissent be apparently on the decline. It must be remembered that the former is the fashionable party, with which, whatever be its character, there are always many in the community who will go. While the latter is even still considered by many as somewhat mean and disreputable.

Identification with the former often originates in a love of formality, and spiritual indifference, in an indisposition to contribute to the support of religion, or in a desire to share the patronage of the wealthy, all which are found in that course; but association with the latter must to a very much greater extent be the result of love to the truth, and a righteous self-sacrificing principle. Many instances of this kind have come within my own knowledge.

It is at the present time no unusual thing for Episcopalian landlords and masters to exclude their tenants from houses and farms, to refuse to employ, or to exclude from their employment individuals solely because they are dissenters; while in the distribution of their charities, especially in the country, they will show great partiality, if they do not confine them exclusively to those who attend the established church.* The influence of such a course in England, where so much poverty abounds, must evidently be highly injurious to the interests of dissent, while it must necessarily induce a popular feeling in favor of the established church. But what, after all, is the character of that popular feeling? Is it the result of Christian principle? of holy love? Is it such as will cheer the faithful pastor who watches for souls, or will please the God of heaven?

And when I think of these efforts, and how closely the interests of the established church are interwoven with the interests of society in England, and what a *temporal machine* it is to influence all the grades of that community, from the monarch to the meanest peasant, I cannot but regard, (and I think Dr. Tyng must too,) with great suspicion, any degree of popular favor it may enjoy. Certainly this is a most questionable test of prosperity, and may be associated with the coldness of the sepulchre, and the sterility of an eastern desert.

But in connexion with these there is yet another cause for this supposed increase of popular favor; and it is found in the unrighteous practices of the established clergy in depreciating the character and labors of their dissenting brethren, and in going among, especially the illiterate population of the rural districts, and affirming that the dissenting teachers are not ministers of Christ, and that children baptized by them, dying in infancy, will be damned. A painful instance of this character came to my knowledge while in England in 1841, which I would relate, but it is unnecessary. This indeed is what might be expected from their arrogant Puseyite presumptions, which have influenced the evangelical part of the clergy very much more than is generally supposed in this country.

In fact, every agency is set in motion by high-churchmen to draw the popular favor, and to thwart the efforts and ruin the churches of dissenters.

But the question is, have they succeeded? In the artucle before referred to, Dr. Tyng says, 'Dissent has every where lost its hold upon the people of England, and its prospect is very far from the hope of prosperous increase. The power of dissent seems to be comparatively little, and is constantly diminishing.' Several things are urged in support of this assertion. First, the comparative amounts raised by the Episcopalians and Dissenters for the building of churches and chapels. He says, 'Within the metropolis, near £200,000 have been raised by the influence of the present bishop, by voluntary subscription, for the erection of new churches, while the dissenters within the same time have raised £10,000 for a simple purpose, or enough to build two meeting houses.' Here Dr. T. should not have used the word 'Dissenters,' which includes Baptists, Wesleyans, Presbyterians, Calvinistic Methodists, Lutherans, &c. &c., as Congregationalists; for he refers only to the latter, and even in reference to them the statement is not correct, for they have, I believe raised a larger sum, and it has, I know, aided in the dedication of a larger number of chapels. Besides, the cases are parallel; for in addition to the great efforts which many of the independent congregations in London have made during the last ten years, in enlarging or rebuilding their own places of worship, they individually as householders, have been taxed from one to five pounds per annum, to pay for altering, repairing, beautifying and supporting the parish churches.

Another reason assigned in support of this assertion is, the inferior appearance of the dissenting chapels. 'In many cases a dissenting chapel, regularly registered and licensed, is but a single room of a private house, and in others of a very temporary occupation.' This excited my surprise. I wish Dr. T. had mentioned particular places, with the names of the denomination to which they belonged. But, if the word 'Dissenting' here, be used as before in application to the Congregational body, then allow me to say, that though I was for years previous to 1836 connected with them in London, and am well acquainted with their chapels generally, I do not know of a single place answering to this description. Some of their chapels are, it is true, small, but even these are of equal dimensions with some of the parish and district churches, and proprietory chapels which I could name, while the great number of their places of worship are large, and will accommodate from 400 to above 2,000 persons.

Another reason given is, 'That a considerable number of dissenting have been converted into Episcopal churches. I wish the number and names of those places had been given, instead of the bare mention of one, 'Mr. Melville's, at Camberwell.' I have taxed my memory and searched statistics in order to ascertain, and if the word 'dissenting' be again confined to Congregationalists, I can only find *four;* and all these were of a nondescript character, having their form of worship to suit Episcopalians and Dissenters, or else based on an equivocal tenure, which allowed of easy alienation in case a good congregation was not secured on that accomodational plan. 'In each of which,' says the Rev. John Blackburn, editor of the Congregational Magazine, in the number for December, 1838, the 'liturgy of the Church of England was statedly used, although the pulpits were usually supplied by independent ministers. The concession which our ministers made in supplying these chapels, was the result of a sincere desire to do good to those churchmen who were ignorant of doctrinal opinions, a knowledge of which we consider necessary to a belief of the truth. The increase of evangelical preaching in the church of England, and the growing conviction of Congregational dissenters, that they must contend not only for the truth, but for the system by which it was first successfully diffused among the nations, has made them less anxious to uphold those places that maintain the forms of the established church, while they act on principles virtually opposed to it. But for these feelings, the pulpit of Camden chapel, (Mr. Melville's,) might have been occupied by an independent minister to this day, and the managers of that chapel well knew that it was surrendered to the church because no minister of talent and character could be found who would submit to the trammels of its unscriptural trust deed.' In all these cases the loss consequent upon the alienation has been fully supplied by the erection in the same neighborhoods, of three, if not four, large and commodious chapels, where worship according to the Congregational forms is now regularly conducted.

But to come more directly to the question: Is dissent diminishing or losing its hold on the minds of the people of England? I was in England only a few months before Dr. T. and then no minister of any note had left its ranks, but all seemed to be cherishing a growing attachment to their peculiar principles. Several eminent ministers assured me that though it was a time of severe conflict, and some pseudo-dissenters had left their body and withdrawn their support in consequence of their advocating religious equality, still the churches were, as a whole, nobly sustaining and extending their principles, and contributing to the support of their benevolent institutions. In accordance with this statement is the increased number and efficiency of their colleges for the education of a rising ministry during the last ten years, the receipts of their religious societies, and the number of chapels that have been enlarged or dedicated. In reference to the *latter*, the following statistics, taken from the Congregational Magazine for January, 1842, will show the relative advancement of that body throughout the three kingdoms, from 1812 to 1835, and from then to 1841.

	Number of Chapels.		
	1812.	1835.	1841.
England,	808	1440	1853.
Wales,	216	373	463
Scotland,	0	73	103
Ireland,	0	29	24
Channel-Isle,	7	6	6
General Total,	1031	1921	2449

Thus it will be seen that the addition made to the number of chapels from 1812 to 1835, a period of 23 years, was 890: while that made from 1835 to 1841, a period of six years, was 528. Of these chapels the editor says, 'Let it not be supposed that this increase consists only in village chapels that cannot aid, but will always be a burden to our cause. The majority of the largest chapels in our connexion have been built since 1812. Indeed, anterior to that date there was scarcely a spacious and sightly chapel belonging to the body in town or country.' It is not only in the addition made to the number of chapels that this advancement is seen, but also in the increased dimensions, commodiousness, and elegance that have been given to others before standing. This especially has been done in this country in many instances during the last ten years. Does this evince a diminution 'of power?' a losing of 'hold' on the affections of the people? Rather, is it not an astonishing increase? and does it not evince the irrepressible energy of that system, which under disadvantages so formidable, and exactions so unjust, could thus so steadily yet rapidly advance? I feel no hesitation in saying that the serious, vital, and extensive defection of many of the Episcopal clergy from the great principles of the Reformation, shows plainly that with the Dissenters, and specially the Congregational body, must henceforth be found the bulwark of Protestantism in England. May they have grace to unite zeal with prudence, and to contend with manly firmness, meekness, and candor, 'for the faith once delivered to the saints.' D. D.

* Painful facts confirmatory of this may be found in the January and February numbers of the Congregational Magazine for 1843, furnished by the Rev. Dr. Matthewson, Secretary of the Home Missionary Society.

UNITARIANS IN SALEM.

For the Register and Observer.

Messrs. Editors—It was with extreme pleasure that I noticed in your last paper, that our friends in *Salem* had determined to do something for our brethren West. We have longed to see a movement of this kind in that ancient and respectable city; knowing that when they *did* engage in a charitable purpose, they would do the thing handsomely.

The festival for this occasion, it is intimated, is to be got up by the ladies! This of itself, is sufficient announcement to ensure *success*. The 'Salem ladies' are too celebrated for elegance, taste and 'beauty,' not to be sure, that whatever *they* engage in, will secure attention; and if tickets are to be had, they will be eagerly and immediately taken up. We can assure them, that not a few look forward to this 'Party' with much interest; anticipating a rare and rich entertainment, if permitted to join them.

We cannot but add, that the accounts from 'Rockford' are such, as to render it an interesting location for our Salem friends to bestow their labor upon. A Clergyman recently from R. observed, that there was no place in his travels West, where he felt so great an interest, or so much disposed to settle, 'were they only strong enough to provide a church and moderate salary.' B. S.

[Written for the Young Lady's Friend.]

THE BIBLE—WOMAN'S BEST FRIEND.

By Mrs. Mary S. Sargeant.

How dear to the heart of every woman should be the religion of our Lord Jesus Christ. To this alone is she indebted for the elevated position she occupies in social society. If we look over the various portions of the world and examine the condition of our sex, we shall find, that, just in proportion to the spread of the gospel, and the degree of purity in which it is presented, does its influence raise the condition of woman, and prepare her to fill that happy and useful sphere in which she was originally formed to move. Man, in all the pride and independence of his own unsubdued will and native depravity, confirmed by the demoralizing and hardening influence of infidelity, yields not to woman the place assigned her by the God of the bible, but reduces her privileges and rights, in proportion as the light and power of the bible are reduced, until she is made to take the place of a mere beast of burden, and deprived of all intellectual and social enjoyments. Society, also, is, at the same time, deprived of the mellowing and modifying power of female virtue and influence. And, just so far as any female gives countenance to those principles which depreciate the worth and importance of the religion of the Savior, is she giving her voice and influence against that source from which she derives all the happiness she enjoys in the various relations she sustains in life, and all the consideration which is awarded to her in the position she now occupies in society.

Let the ladies of the present day, which is a day of infidel effort, reflect well on their destiny and their duty, and guard the holy altars of religion as they would *their own* most sacred rights and the happiness and honor of MAN.

To the consideration of *young ladies*, especially, does this subject present itself. It is invested with all the importance which it is possible to throw round any subject involving not only their own individual happiness and well-being, in time and eternity, but the physical, intellectual and moral elevation of their sex. Cherish then, young ladies, the bible and its sacred principles, as your choicest treasure; as a legacy bequeathed you by God for your especial benefit, and conferring on you a title to such blessings and privileges as are unknown to woman in an infidel or heathen world. Mark every attempt made to wrest this treasure from you, or to weaken your confidence in its value, however specious the pretext, of well-disguised the temptation; and withdraw from such an influence as you would from your deadliest foe. On you devolves very great responsibilities; for, by the example and influence of *young ladies*, the character and principles of all *young men* are more or less purified or vitiated, according as their associations are formed. Let then your principles and practice, ever be in strict accordance with the gospel of Christ, yielding nothing to infidelity in any of the plausible forms it assumes, remembering that your sphere of action is a very important one, however humble or elevated your station.

The domestic association affords the fittest opportunities of convincing the skeptic and winning the dissolute, by a presentation of the excellencies of religion in a practical exhibition of its power and holy influences. Then diligently attend to the improvement of your mind and manners by study and the cultivation of every appropriate accomplishment, making it your object to bring all to subserve the great cause of recommending the *religion of the Bible*.

Lowell, Mass., May, 1843.

DRUIDICAL REMAINS IN SPAIN.

After proceeding about a league and a half, a blast came booming from the north, rolling before it immense clouds of dust; happily it did not blow in our faces, or it would have been difficult to proceed, so great was its violence. We had left the road in order to take advantage of one of those short cuts, which, though passable for a horse or a mule, are far too rough to permit any species of carriage to travel along them. We were in the midst of sand, brushwood, and huge pieces of rock, which thickly studded the ground. These are the stones which form the sierras of Spain and Portugal; those singular mountains, which rise in naked horridness, like the ribs of some mighty carcase from which the flesh has been torn. Many of these stones, or rocks, grew out of the earth, and many lay on its surface unattached, perhaps wrested from their bed by the waters of the deluge. Whilst toiling among these wild wastes, I observed, a little way to my left, a pile of stones of rather a singular appearance, and rode up to it. It was a druidical altar, and the most perfect and beautiful one of the kind which I had ever seen. It was circular, and consisted of stones immensely large and heavy at the bottom, which towards the top became thinner and thinner, having been fashioned by the hand of art to something of the shape of scollop-shells. These were surmounted by a very large flat stone, which slanted down towards the south, where was a door. Three or four individuals might have taken shelter within the interior, in which was growing a small thorn-tree. I gazed with reverence and awe upon the pile where the first colonists of Europe offered their worship to the unknown God. The temples of the mighty and skilful Roman, comparatively of modern date, have crumbled to dust in its neighborhood. The churches of the Arian Goth, his successor in power, have sunk beneath the earth, and are not to be found; and the mosques of the Moor, the conquerer of the Goth, where and what are they? Upon the rock, masses of hoary and vanquishing ruin. Not so the druid's stone: there it stands on the hill of winds, as strong and as freshly new as the day, perhaps thirteen centuries back, when it was first raised by means which are a mystery. Earthquakes have heaved it, but its copestone has not fallen; rain floods have deluged it, but fail to sweep it from its station; the burning sun has flashed upon it, but neither split nor crumbled it; and time, stern old time, has rubbed it with its iron tooth, and with what effect let those who view it declare. There it stands; and he who wishes to study the literature, the learning, and the history of the ancient Celt and Cymbrian, may gaze on its broad covering, and glean from that blank stone the whole known amount. The Roman has left behind him his deathless writings, his history, and his songs; the Goth, his liturgy, his traditions, and the germs of noble institutions; the Moor, his chivalry, his discoveries in medicine, and the foundations of modern commerce; and where is the memorial of the Druidic races? Yonder: that pile of eternal stone!—*Borrow's Bible in Spain.*

For the Register and Observer.

RELIGIOUS EXCITEMENT.

In the Christian Register for June 10, appeared a notice of a course of lectures, delivered by Rev. Mr. Winslow, in Bowdoin street Church, on the compensative merit of Orthodoxy and Unitarianism. It was stated that he came to the conclusion that the latter could not compete with the former *in the point of power.* It was a lifeless and leaden doctrine. Men could not live by it; it could not, therefore, prevail.

The legitimacy of this conclusion furnishes a proper topic for consideration. On what good grounds is it sustained? It has long been the current allegation against Unitarianism. In a late article of ours, 'Unitarians are the true Catholics of Christianity,' we endeavored to illustrate, among other points, the two following: 'all the acknowledged virtues of the Christian character stand on doctrine embraced by Unitarianism; and all the philanthropic enterprises of the present day grow from the same root.' If these positions are correct Mr. H.'s conclusion is, of course, illegitimate. It is a groundless assumption. And until Mr. W. or some other advocate for Orthodoxy, shall specify some moral excellence which does not spring up from Unitarian doctrine, but from a doctrine which Unitarians repudiate, we may justly regard his conclusion as being a tower without a foundation.

We now proceed to institute some examination. Mr. W, doubtless grounds his decision on the fact that Orthodoxy is better adapted to produce *excitement* than Unitarianism. It now becomes worthy of inquiry whether this excitement be healthful and holy? Is it connected with any vital principle of virtue and godliness? Does it develope or create any Christian excellence which comes not without it? Is it the root out of which grow repentance, conversion, uprightness, purity, the spirit of devotion, enlightened zeal, benevolence, compassion and the love of God? Do faith, hope and charity take their origin and derive their nutriment from that temporary and intense excitement which is peculiar to Orthodoxy? We greatly misjudge if such be the fact. This description of excitement is temporary and blind. The mind is in a state of agony, amazement, confusion and almost of desperation. A darkness which can be felt, broods over it. The soul does not know what to do. As soon as it has a distinct purpose of doing something which it can do, it finds relief. The agony is over. And the aim of the preacher or counsellor is, to shut the soul up in a spiritual dungeon, fast bound, hand and foot. He labors to impress, deeply as possible, the conviction that it possesses no available power to help itself, and at the same time, that its criminality and danger are so much the greater according to the totality of its destitution of available power. The more helpless the more criminal. It is understood that the excitement is in proportion to this conviction. The art and the skill of producing revivals, and Orthodox conversions, consists in having the tact to get up this kind of excitement. It does not consist in awakening the sinner to such a sense of his danger and guilt as to prompt him to form the purpose of abandoning his sins and learning righteousness. On that principle excitement is of little account. Of what account, for example, is excitement with Father Matthew while he brings forward myriads of Irishmen to take the temperance pledge? It is true he excites them, but it is, to *purpose and to action;* it is not the blind, painful and purposeless excitement of Orthodoxy. There is no terror and distress attending the conversion of the drunkard. But he has hope and joy in proportion to the strength of his purpose. And the power of repentance is essentially the same in regard to every kind of sins. It is the fruit of enlightened and firm *purpose*, carried out into steady and persevering practice. It has no kindred, nor sympathy, with blind and soul-confusing excitement.

Not long ago I heard an Orthodox minister preach on the subject of regeneration. He said that the doctrine stood on that of total depravity; that the evidences of this depravity appeared in the facts, that if all natural men had wrong feelings, wrong purposes, wrong dispositions and wrong pursuits; that the depravity itself did not consist in these wrong affections and habits but in something which lay back of them, and below them, and from which they all proceeded. It was constitutional and God alone could take it away and supply the place of it with a holy principle. He depicted the dreadful danger of the unregenerate; their extreme sin; their awful situation; and concluded with the cold and repulsive dictation; 'go, and be regenerated; become new creatures, having repentance and the love of God shed abroad in your hearts.'

The preacher was upon his guard against committing himself on the subject of unregenerate doings. He did not, therefore, direct his impenitent hearers to do a single thing as the means of becoming regenerated. The sermon was adroitly adapted to produce that blind excitement by which the soul is cut off from all purposes and endeavors. This minister maintained the consistency which but few are careful enough to maintain. He gave to sinners no directions for the attainment of conversion. He shut them up in the dark, adamantine prison of constitutional inveterate depravity, and there he left them.

Another minister, nearly at the same time, and in the same pulpit, adopted a somewhat different course. He undertook to prescribe the process by which sinners might escape 'from Sodom to Zoar.' In the first place they must feel sensible that they cannot, of themselves, go a single step. They must then rely wholly on the grace of God to move them. And finally with this sense of helplessness, they must *will*, and *purpose*, and *act*, just as they ought and would, provided they knew themselves possessed of all the requisite power.

This preacher, at the expense of the most palpable inconsistency, ventured to prescribe to his impenitent hearers. And this was a great relief to their agony. The former minister would have reprimanded him. And justly too, if mere excitement be a thing of any great value. But of what important use and worth is it? What the tendency and result? There is an old maxim; 'After the storm there comes a calm.' It is so by the constitution of nature, in the outward world. And the world within has its constitution also. The soul, having undergone a tempest of passion of any kind, gradually settles down into a mental calm. A little time ago, it was fiercely agitated. It hated God and wished for annihilation. But these sentiments are now gone. The good sensibilities which constitute the basis of man's moral nature, now have opportunity to act. The glory of God is thus discerned. The love of Him is felt in the heart. And the soul believes itself to be converted. 'Old things have passed away: all, have become new.'

This is the happy issue of religious excitement. But all cases of it are not of this description. There are, perhaps, as many bad cases as good ones. They have often produced insanity and suicide. They have more frequently left the soul like a tree scathed by the lightning; and like a field over which the all consuming fire has passed. The religious sensibilities have been burned up. Faith and feeling are all departed. The moral man is in a condition of spiritual apathy and death.

We come now to the question: Must we have this blind and darkening, this intensely painful excitement, in order to the springing and growth of holy affections and principles in the soul? Will no man love God, have the vision of His glory and rejoice in Christ Jesus? Will no sinner think on the evil of his ways and turn his feet to the path of God's commandments? Can there be no conversions and no holiness without it? There were no such excitements in the days of Moses nor of Jesus Christ. The excitement on the day of pentecost was not of this character. That excitement led to *purposes and acts.* The inquiry, 'What shall we do?' was answered by a plain practicable direction. The inquirers were told to change their views of Jesus, whom they had crucified; and to become His disciples, exercising repentance toward God, and faith in the Son of God. Their excitement was relieved by being told of something which they could do, and which they did do.

We come again to another question; Does the adaptation of Orthodoxy to produce this kind of excitement ensure its final ascendancy over Unitarianism? Is not the whole thing an empiricism? Is it not worthless excitement? Does it stand on truth? Do not the evils attendant on it more than counterbalance the good?

But there is in Orthodoxy, moreover, the doctrine of *expiation.* This doctrine, however, is not recognized in the Bible. It is there testified that Jesus Christ died for our sins, but it is not testified that He died to expiate them: That he gave Himself for us to redeem us from all iniquity and purify us, but it is not testified that He died to satisfy the demands of Divine justice. Christ's blood is there represented as cleansing and sanctifying; not as expiatory and piacular. The doctrine of expiation was unknown in the Christian church during the first four or five centuries. It is, of course, empirical, and must, in due time, die out of it. 'Every plant not planted by my heavenly Father, shall be rooted up.' S. F.

My son, help thy father in his old age, grieve him not as long as he liveth; and if his understanding faileth, have patience with him, and despise him not when thou art in thy full strength.

Be not overcome of evil, but overcome evil with good.

CHRISTIAN REGISTER.

BOSTON, JUNE 24, 1843.

THE WEAPONS OF OUR WARFARE ARE NOT CARNAL BUT SPIRITUAL.

The principle in this declaration is as applicable to nations as individuals. The weapons that defend a community, preserve its peace, promote its prosperity, and secure its highest glory, are not carnal but spiritual, not its physical force but its moral power, the intelligence and virtue, the wisdom, patriotism and piety of its citizens. That great revolution in human affairs, the completion of an unperishable monument to which was celebrated this day week, with so much glorious show and splendid pomp, and with the richer offerings of intellect and heart, that revolution was achieved not so much by the physical force, as by the intellectual and moral power of our fathers, by the lofty principles, the noble purposes, the generous and exalted spirit that burned in the breasts of that generation, prompting every man, woman and child to deeds of noble daring, or of patient, enduring, unknown and unhonored sacrifice. And if we wish the results of that revolution to be preserved, if we wish that here men's civil rights and interests may be understood and established, if we would have our country saved from the chains of despotism on the one hand, and the worse evils of anarchy, misrule and unprincipled demagogueism on the other, we must remember that this cannot be done by physical force alone, it cannot be done by laws and outward institutions. It can be done only by the spiritual weapons of intelligence and virtue. The truths and principles of religion are essential to men's civil and political interests, to their life, their strength, their growth, progress, happiness as a community of citizens. The influence of these truths and principles must be felt, their guidance must be followed, their authority must be widely recognized and reverently obeyed, or society is but a quiet volcano, whose smothered fires may at any moment burst forth and turn its beauty and verdure to ashes, corruption and death. The whole history of the past teaches this. Let us, of this generation and this country, learn and apply the lesson. Let us understand that unless intelligence and moral principle bear sway, unless the influences of religion diffuse themselves like a refiner's fire throughout the masses of society among us, unless our people feel that the weapons of their warfare are not carnal but spiritual, that their prosperity and security depend not on the wealth that enriches, but upon the principles that pervade the community, unless that faith, which exhibits our nature in the depth of its emotions, in the immensity of its faculties, in the grandeur of its aspirations find an altar in every heart, unless that righteousness, which alone fits a people to be free and makes them noble in their freedom, clothe our characters, govern our lives, we are lost. The 'mene, mene, tekel upharsin' of Scripture is written upon the walls of our civil temple. Let these prevail, let the truths and principles of religion find a ready reception in our hearts, and a willing obedience in our lives, and we are safe. Despotism cannot fasten its shackles, vice cannot ingraft its degradation, decay cannot impress its features upon a people, whom religious truth makes pure and keeps strong. God grant that they may prevail. That they are prevailing, that they will prevail, we have reason to hope. The most striking feature in that great festival a week since, to which we have already alluded, was the quiet and order that reigned in the immense masses that day assembled in this city and neighborhood. There was no riot, no disturbance, no quarrelling, *no intemperance.* We learn that not *a single arrest was made by the police that day.* This is a glorious fact. It speaks volumes for the intelligence and virtue of our New England population. It speaks volumes in behalf of the Temperance reform. It teaches that the peace, domestic and national, of our country, the prosperity, moral and civil, of our country, are closely allied with that great cause, are sure to be advanced and promoted by it.

For the Register and Observer.

DR. FROTHINGHAM'S SERMON.

Messrs. Editors,—In relation to the remarks in the Christian World of June 10th, upon an article written by me and published a week previous in the Register, I have to observe.

1. That I accord entirely with the statement that hard sayings and slurs are not arguments. To say that my communication has not been met, in one of its main or minor points, would be superfluous, because the writer in question, and every reader too, is perfectly aware of that obvious fact.

2. I rejoice that the Christian World disclaims any low or insolent *intention*, any unchristian motive in the first article on Dr. Frothingham's Sermon. Such a disclaimer was certainly needed. And now that it is made, I for one have neither the right nor the disposition to question its truth or genuineness.

3. What is done by the Christian World amounts exactly to this; to charge us with unworthy motives and a bad temper. It also lays down some rules for editorial composition. Now it so happens that it was peculiarly and emphatically in accordance with these rules and the spirit they recommend that our article was conceived and published. We do not pretend to more self-knowledge than other men, but in this case we must be positive. We have no personal connection with the Christian Register or its interests; none with the Christian World or its correspondents; none either with Dr. F., save that which comes from a grateful esteem for his talents and virtues and long professional fidelity. We do not advocate, that we know, any set of measures that the Christian World disapproves. We have analyzed our motives over and over again, and we can find none ruling but that very one which the Christian World pronounces the best and safest—an impulse to speak out a conviction of truth, and to rebuke, without fear or favor, or any private purpose, error and abuse. It will hardly do to establish a principle of action, and then to shrink, and cry 'false motives' when it comes to bear upon ourselves. We felt in us a call singularly imperative and irresistible to speak those words of protest and remonstrance. Even now, so strong was the impression of injustice and irreverence left upon us by the original strictures, we feel as we reflect upon them the rising of an indignation,—possibly 'unsanctified,' but we rather think not.

4. We are complained of for not entering more thoroughly into an examination of the Sermon. Did not we do about as much in that way as the Review itself?

5. We did not bring its youth as an accusation against the Christian World. Every thing must be young before it is old. But we alluded to that youthfulness, as a reason why it should pay to a veteran servant of the ministry and of Christ, the respect and veneration due from the inferior to the superior.

6. It will probably be found on reflection, that the assertion that 'any form of expression is to be estimated simply by the amount of truth it contains' needs several important modifications. A great deal of hurtful, malicious speech might find an excuse under that canon.

7. The conclusion of the whole matter seems to be this. The communication by '†' was a sad—a very sad blunder. A few more like it would ruin the character of any newspaper extant, and destroy its influence. As we intimated before, we hoped better things of the Christian World, and hope still. If we have done anything to prevent the repetition of so grievous a mistake and mischief, we feel sure that we shall in the end have the thanks of those most interested in the enterprise.

We insert the following communication though not fully in accordance with our own views.—*Eds.*

For the Register and Observer.

INFALLIBLE INSPIRATION.

In one of the late numbers of the Christian Register appeared an extract from Professor Stuart's Commentary on the Epistle to the Romans in which he decidedly repudiates the opinion that the Apostles possessed an habitual and infallible inspiration. The reasons which he assigns are irrefragable. The Apostles sometimes thought erroneously and even acted wrong. And for these same reasons we disbelieve that they had such an inspiration when they wrote the Gospels and the Epistles. We well remember the severe reproof, administered by Prof. S. upon Prof. Norton, in the Review of the excellent work on 'The Genuineness of the Gospels,' because he, Prof. N., had not accorded the gift of supernatural inspiration to the Evangelists. We would invite Prof. S. to a reconsideration of this subject. If the fallible words and acts of the Apostles proved them to be destitute of a continuous, infallible inspiration, will not the same facts prove that they did not possess it when they wrote? We propose, at present, two points of discussion; first, that the Apostles and Evangelists did sometimes write as fallible men; second, that nothing is gained by allowing them to have been supernaturally inspired.

The numerous varintions and discrepances of the different Gospels, in reporting the same occurrences, evince that neither of them give an entire and perfect account. Two or more, perfectly competent witnesses testifying to the same thing, each giving the truth, the whole truth, and nothing but the truth, will, of course, give the same testimony. If one varies from the other, it is a mark of some fallibility. And this may be in the one or in the other, or in both. If one reports things of which the other is silent; or if he reports them differently; both witnesses cannot be infallible. And the man who should maintain the infallibility of both would expose himself to ridicule.

It is a consideration of much weight on this question, that the Evangelists, themselves, were not conscious of any special inspiration and make no claim to it. St. Luke assures us that he had taken pains to furnish himself with the requisite information but does not intimate that he had received any special impulse or guidance from God.

It is a moral axiom that God does nothing in vain. He performs no superfluous work. If, therefore, one of the Evangelists had given an entire, perfect and infallible Gospel, there could have been no need, or room, for a second, a third, and a fourth. One such Gospel is as good, answering the same purpose, as ten or a thousand.

It has been alleged that it is the four Gospels together that make the perfect, infallible narrative of what our Savior did and taught. But do these four Gospels in conjunction, furnish such a narrative? Do not the discrepances perplex us, casting more darkness than light? If there had been but one of the Gospels, such as they are, we should feel more certified than we now do. One full and perfect Gospel must have certified us in a different and more correct manner. But how the four Gospels, taken as a whole, constitute the most perfect one, is a thing strange and incomprehensible.

As we have no duplicates, or triplicates, of the history of the Acts of the Apostles or of their Epistles, we cannot, of course, detect inaccuracies by collecting and comparing them together. But there can be no reasonable doubt that the other portions of the New Testament are as fallible as the Gospels. Nor are the fallibilities entirely out of sight. We see them in the Apostle Paul. He does not always take the like view of the same subject. At one time he declares, 1 Cor. vii. 19. 'Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.' At another time, Gal. v. 2. 'Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing.' Here appears a manifest discrepancy of sentiment. And it appears almost through the whole of the two Epistles. There was a Judaizing party—probably a small minority—in the Corinthian Church. But the Apostle manifests no hostility against them. He is perfectly friendly. He regards their errors as honest and venial. And he severely rebukes the anti-Mosaical party for their want of charity toward their brethren. There should be no disaffection; no strife; no crimination. And there was, likewise, a Judaizing party—probably a strong majority—in the Churches of Galatia. But with them the Apostle has no patience. He calls them fools and bewitched. They were almost apostates. He stands in doubt of their Christianity. They are commanded immediately to renounce their pernicious errors. They were sapping the very foundations of the Christian religion.

If the Apostle Paul had written his Epistles under a special supervision of the Holy Ghost, would he have taken such opposite views of the same description of thing? Though the Judaism in the Church at Corinth was small and feeble, and did not threaten to do much harm, yet it was the same kind of thing as in Galatia where it was larger and strong. It is apparent that the Apostle either exaggerated the importance of the evil in Galatia or misjudged the no-importance of it at Corinth. Thus he expressed sentiments inconsistent and self-contradictory. We have not the time to take notice of other marks of fallibility in the writings of Paul, the venerable and incomparable champion to whom the world is indebted for a liberal and Gentile Christianity. But for him Judaism and Christianity had been forever amalgamated. It was to arrest the incipient process of this coalition that the Apostle took at last, such decided ground and acted so strenuously. This consideration solves the problem, but it does not justify him for consistency, moderation, exact regard for truth and infallibility.

We have space only for a very brief discussion of the second point proposed: 'that nothing is gained by ascribing infallibility to the writers of the holy Scriptures.' The man, or the men, who regard the pages of the Bible as the work of infallible inspiration, can derive no more advantage from them; can obtain no more facts and instructions; than they who regard them as the work of honest, uninspired, sensible men. The inspiration, if there had been any, was confined to the minds of the writers; so that the ideas which they had, and designed to express, were perfectly true. But the language, they employed, as all know, is, in many places, equivocal and obscure. The best commentators cannot agree in their interpretation of it. No enlightened and candid man, in his right senses, will pretend to be an infallible interpreter. Since, then, the infallible truth must come to us through a fallible medium, there cannot be, as to ourselves, any such thing as infallible Scripture. It is unavailing that the original author have been inspired while the translator and the interpreter are not so. We are left to spell out the import of language by the laws of literature; by the legitimate rules of criticism. And when we have got the letter of the passage we do not always know that we have become possessed of the spirit. And sometimes, if we have the spirit, we may still be in doubt about the letter. Prof. Stuart does not know what the Apostle's thorn in the flesh, was. He does not know what Paul meant by being 'baptized for the dead.' He cannot, we presume, inform us, for certainty, what our Lord meant by the three descriptions of eunuchs. Matt. xix. 12. Nor what is the meaning of Mark ix. 49. 'For every one shall be salted with fire.' Nor whether the account of our Lord's temptation in the wilderness is a literal narrative or an allegorical representation.

It is not a point easily decided whether the Apostles expected the end of the world to be simultaneous with the overthrow of the Jewish power and of Jerusalem; nor whether they believed that both events would take place before all of the generation then living, should die; nor whether they looked for Christ to make his second advent *in the flesh.* And, finally, we make the Bible a book of no more certainty and information by having it as inspiration. The passages, which literally contradict each other, remain to be reconciled. The dark, the equivocal, the difficult passages, remain to be studied and explained. The inexplicable remain, defying all the weapons and attacks of the critic and the theologian. It is our wisdom to take the Bible for just what it is. It is just what God has given us, and we have no right to say that He should have given us a better. We cannot alter what has been done. It is folly to prescribe what should have been the ways of God toward men. We may follow after, but not go before Him. It is of little children that the kingdom of heaven is composed. Whosoever does not receive the kingdom of God as a little child, shall fail of entering into it. S. F.

For the Register and Observer.

UNITARIANISM ON CONNECTICUT RIVER.

Messrs. Editors—We believe few among us are aware of the actual amount of latent Unitarianism existing at this moment in New England. We doubt if upon a given space more of this material can be found in any part of the country than in towns professedly Orthodox in our midst; towns where Unitarian Societies are not yet established, and even where the Orthodoxy of the majority is most bigoted and intolerant. It is to be hoped,—and it is this suggestion which it is our especial purpose now to offer,—that in the distribution of the funds lately bestowed for Missionary purposes, this waiting harvest will not be overlooked. A suitable person, stationed with the circuit of several such villages under his care, might soon bring together firm companies of liberal believers. Here is a proof of the practicability of such a step and the readiness for it among the people, in the county of Franklin. A preacher from Boston, passing a few days recently in that vicinity, was invited, after officiating through the day at Deerfield, to give a discourse at South Deerfield, or Bloody Brook. It was a new measure there, and some distrust was felt about its success. Application was made, however, to the Calvinistic minister for the use of the Church. He replied that it could not be granted for such a purpose. When asked if the Church would not be allowed to the same individual for the delivery of a temperance or anti-slavery lecture, he answered that it would—but that as the professed object in this case was to preach the Gospel, he could not consent to admit a Unitarian to exercise that function within those consecrated walls! The Lyceum Hall was then procured, and, at the appointed hour, crowded to overflowing with listeners apparently eager to hear and to know. On the next evening the same minister was requested to preach at Leverett, a few miles from South Deerfield, and the school house was filled with worshippers, most of whom were of our faith. Now glance at the condition of things in that part of the State. There are honest and true men there by multitudes, who see straight through the pretensions of the popular theology and despise them. There are Unitarians enough in Leverett alone to constitute a respectable assembly, and to do much towards the support of a ministry. At Montague there is already a Society holding regular services a part of the year. There are many free spirits in Amherst. Hadley is not wholly given to exclusiveness. On the other side of the river, there are Charlemont, Shelburne, Ashfield, Chesterfield and Cummington. In nearly or quite all of these places there has been occasional and intermitted instruction in a pure christianity. They should all be looked after and strengthened. Most of them, and others perhaps equally promising, are within easy rides from Northampton, or Greenfield, or Deerfield, or Northfield, or Bernardston, or Warwick, or Brattleboro', where we have efficient posts. Let some man of the right temper and strength be sent, either to break the new ground himself, or to supply the pulpits of those settled in the neighborhood, and a system of operations might go into effect that should accomplish no insignificant work. And in the meantime let those of our brethren who are scattered through this region, hold fast their doctrine; defend it and confirm it as they may, and let the fruit of their simpler and truer faith be seen in holier and more blameless lives. Yours, n.

For the Register and Observer.

LETTER IX.

Dear Sir,—The doctrine of the Trinity asserts that Christ is eternal in his existence. I have several texts to arrange and examine on this subject.

1st. In the beginning was the word &c. St. John, i. 1.

2. Before Abraham was, I am. St. John, viii, 58.

3. Of the Lamb slain from the foundation of the world, Rev. xiii, 8.

4. The glory I had with thee before the world was, St. John, xvii, 5.

5. Inherit the kingdom prepared for you from the foundation of the world, Matt. xxv, 34.

6. I go to prepare a place for you, St. John, xiv, 2.

7. According as he hath chosen us in him before the foundation of the world. Eph. i, 20.

9. The works were finished from the foundation of the world.

And God did rest the seventh day from all his works. Heb. iv, 3, 4.

The above texts are arranged, not for the special favor of the doctrine of the Trinity, or Christ's eternity, but to show the doctrine of the New Testament on these points. If any one will attentively compare the above texts, they will see there is a sense in which all things may be spoken of as being, from or before the foundation of the world. The text numbered, 9th, is a key to all the rest, and unless the rest are interpreted so as to harmonize with it, they will have much clashing among themselves. Take for example the 2d and 3d. If Christ was slain from the foundation of the world, must he not have been slain even before Abraham was? And were it not for the historical fact that Christ was not crucified till 2000 years after Abraham, or could that fact but be expunged from human knowledge, the idea of a Lamb slain from the foundation of the world would be equally strong proof of Christ's eternity as the idea that he existed before Abraham was. But the fact of knowing the time of the crucifixion, that it did not take place till 4037 years from the beginning, puts a check on the construction; and I think Paul shows us how to interpret his being before Abraham was, when he says, 'who verily was foreordained before the foundation of the world, but was manifested in these last times for you.' How plain it is that these allusions, to the beginning, are simply to the divine plan or purpose, and not to the execution of that purpose, or the realization of it which did not take place till ages afterwards. In the next place, compare 5th and 6th texts. There we find the kingdom prepared from the foundation of the world, and yet Christ is going, more than 4000 years afterwards to prepare a place. Here then we have a similar check as before and must resort to the same mode of interpretation. That is, the kingdom was in the divine plan, but not manifested, or made real until the last days.

Also read and compare the 4th and 7th texts; and how can we avoid the conclusion that Christ must have had his glory before the world was, in the same way that Paul and his companions were chosen in him before the foundation of the world? For Christ's exaltation or glorification, were as a reward for his obedience, and of course were subsequent to that period in which he yielded his obedience. This is the only way in which I can make these texts harmonize with each other, or with reason or with historical facts that have a bearing on them. I believe that God from eternity had an immediate view of all things from the beginning to the end; and in his communications by the prophets, he sometimes calls those things which are not yet as though they were, or even as though they *always* were. Lastly, examine our 9th and last text, and you will find that Paul understood how *all* things could be from the foundation of the world. If the work of creation was finished, if God rested from all his work after the sixth day, then nothing can have been made since. We must either have been made therefore, previous to the seventh day, or not at all, or by some other being. This is the sense in which so many circumstances are said to be, and all things might be said to be from before the foundation of the world. This is the foundation of the doctrine of foreordination; a doctrine which, alone is consistent with the idea that God rules the affairs of this world. It is a doctrine, however, that is sadly perverted, if it be used as an apology for the neglect of duty. Yet I think when it is so perverted, it is chiefly in the outward form of argument rather than in faith or moral action. For though men know they are ordained to die, they neglect no means to preserve their life.

I shall close this letter with a few brief remarks on some other texts of scripture. I have sometimes met with those who say, that if they had no more evidence than what they find in a single text, they should believe that Christ was Jehovah. For example they read 'Immanuel, which being interpreted is God with us.' This is clear, say they and *conclusive.* But what if they should read, 'Elijah, which being interpreted, is God the Lord, the strong Lord,' would not this be equally clear and conclusive? for if it had been interpreted this is the way it would have read. Or what if they should read, 'Elisha, which being interpred is, it is God, the Lamb of God, God that gives help.' We must not suppose that because a word is *not* interpreted in the text that it has therefore no meaning, or that because one word is interpreted, it must have more meaning than anything else. Another specimen of reading is this. 'Great is the mystery of godliness.' There, says the reader, this is the mystery of three persons in the Godhead. I should like to ask this reader, if *godliness* and *Godhead* are the same thing. If he would know whether Paul is teaching the mystery of the Godhead in this text, let him read Romans i. 20. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse. Where is the mystery then of the Godhead. As Dr. Good has it, in speaking of the one great tendency of all things, 'the effect then being one, the mighty cause which produced it, must be one also, one infinite, eternal Unity.'

What then was the mystery of godliness of which Paul speaks? In the same chapter (1 Tim. iii,) he speaks of the mystery of faith. If any one can read this chapter without preconceived notions, I apprehend he would find that the mystery of a holy character and life: purity of purpose heart and conscience; inward, spiritual holines, in opposition to the ragged righteousness, of external forms to which the Jews were then trusting.

And is not the remainder of this text concerning the mystery of true piety in the heart, simply Paul's description of the manner in which it was revealed, its excellence and reward? 'God was manifest in the flesh, (i.e., the moral attributes of God were exhibited in Christ's character;) 'justified in the spirit,' (by spiritual obedience and not by outward forms) 'seen of angels,' (recognized or approved by good beings or pure spirits,) 'preached to the gentiles, believed on in the world, and received up in glory.' That the gospel should be preached, or given to the gentiles was probably a part of this mystery, and the nature of true godliness made up the rest of this important text, without any allusion to the mode of God's existence, or to what constitutes the Godhead.

Another reads, 1 John, v. 20, and we are in him that is true, *even* in his son Jesus Christ, This is the true God and eternal life. Compare with this St. John, xvii, 3, And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

And Rom. vi. 23, 'The gift of God is eternal life through Jesus Christ our Lord.

'To be in, to believe in, and to know him that *is* true, or the true God, is said to be eternal *life*; and however different the expressions, they cannot well have different meanings since they have but one consequence. It matters not whether we say that God is in us, or we in God; both imply the same union.

To believe on Christ to the saving of the soul, is to have a practical belief; a belief that produces obedience. A saving knowledge of God is a practical knowledge; a knowledge that produces obedience; and to be in him implies a practical union, a oneness of spirit that produces obediences; so all these expressions are resolved into obedience, which is the result of the power of truth on the heart.

He that is true then is the true God; and being in him, (or obeying him) is eternal life. 'And we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. The word *this* I apprehend refers to the proposition, 'being in him that is true;' in opposition to idols mentioned in the next verse.

I think the text would have its true meaning if it read *through* his Son,' instead of '*in* his Son.' *In, by,* or *through* Christ, appear to be used in the scriptures as synonomous expressions; and therefore I think we have no right to presume that '*in,*' which can be supplied with *through* or *by,* before '*his Son,*' is exactly opposite to '*in,*' before '*him* that is true,' where *through* or *by* will *not* properly fill its place. I repeat, that to be in him that is true, so that it may be to us eternal life, is to be so imbued with his truth, as to yield obedience; and this truth we have received, in or through his Son Jesus Christ. I consider this the clear doctrine of the New Testament, and that it contains not one text that was designed to teach anything different.

I know Christ says, 'I am the way, the truth and the life.' But I suppose he meant his doctrine, and not his person. He also says, 'Except ye eat my flesh and drink my blood,' &c. This he explains by saying, 'The words that I speak unto you they are spirit and they are life.' Hence I feel that men should be cautious of those literal constructions that would debase the spirituality of our holy religion with material substances. Yours, &c.

For the Register and Observer.

RURAL EXCURSION AND PIC NIC BY THE TWELFTH CONGREGATIONAL SUNDAY SCHOOL, OF BOSTON.

On Wednesday, the 14th inst., the Sunday School connected with the Rev. Mr Barrett's Society, made an excursion to Needham, (13 miles distant from the city) accompanied by a large number of parents and friends. The weather early in the morning was cloudy and unpropitious, and many who had been looking forward to the pleasures of the day with eager anticipations, were depressed and made sad by the threatening appearance of the heavens; but at the appointed time for starting every cloud had disappeared, and the bright sun was doing his best to make us all lively and happy. At 9 o'clock 194 children and 133 adults were seated in the cars at the depot of the Boston and Worcester Rail Road, and in forty or fifty minutes we found ourselves alighting upon the soil of Needham with the prospect of a delightful day before us. A procession was soon formed and all proceeded across the pastures about eighty rods to a grove of oaks, under whose grateful shade and shelter some seats and a rostrum had been prepared. Mr Brown, one of the superintendents, made a few remarks in explanation of the purpose of the excursion, and the extent and variety of the grounds over which the school might range. Rev. Mr Barrett made a brief but impressive and fervent prayer; the whole company then joined in singing a hymn; after which, at about half past ten o'clock, all were dismissed to the pleasures and sports of the groves and fields. Some of the teachers went to another little grove near by and unpacked the provisions for the 'outer man' and spread the table. Some went in a different direction, and forthwith erected three or four swings, around which meanwhile the little children (and some of the larger ones too—excuse me for telling) stood waiting for the 'next chance.' Some strolled far away in little companies, plucking flowers and picking strawberries.—Some played at bat-ball, and some at graces, and some were sufficiently amused in seeing those around them. These various works and amusements occupied the time till about half past twelve o'clock, when the 'old tin horn' announced that the Pic Nic dinner was prepared and ready for the Society and guests. This call, though not in very musical tones, was joyfully heard, and most speedily obeyed. Little children and teachers, young ladies and gentlemen, parents and friends, were now seen in every direction emerging from the thickets, and coming in from the groves and fields telling over to each other, as they met, the exploits of the past two hours with as much apparent interest as is felt by the members of a widely scattered family when they meet to enjoy a New England Thanksgiving at the 'old place.' The repast was bountiful and good, and evinced at once the enterprise and efficiency of the committee who gathered it, and the good feeling and liberality of the families belonging to the Society, by whom it had been given. The supplies were upon a table some thirty feet long, around which at about ten feet distance a rope was 'stretched to keep off the multitude.' Within the enclosure thus made, some fifteen or twenty persons were busily occupied in passing out into other hands for wider circulation among the assembled company, the dishes of meats, cake, &c., &c. Twenty or thirty feet aside from this table for food, was a supply of cold water which was rapidly retailed among the multitude who were standing in larger or smaller groups, or seated promiscuously upon settees, stumps, banks or stones, as the case might be. A little before two o'clock (perhaps half an hour before) the company dispersed again for rural enjoyments. The supply of provisions contributed had been so bountiful, and after this repast was ended, so much food remained that it was concluded to clear and then re-spread the table. A few individuals attended to this useful duty while the many were sporting and strolling again in the green shades. In the afternoon at a little before four o'clock a train of cars brought out from the city 76 parents and friends, being such as had not found it convenient in the morning to leave their homes and their business for the whole day. About this time a black and portentous cloud rose up in the west and excited some little solicitude. It seemed, however, to be providentially divided and sent to the north and south, leaving us entirely unharmed, though not quite 'unterrified.' As if to prevent our forgetting that our comforts and pleasures depended on a favoring Providence, a little corner of the cloud passed over our heads and gave us a slight sprinkling, barely sufficient to impress us with a realizing sense of what we had so narrowly escaped. During this little shower some fled to the barn of Mr Fisk, near by, and some to the house; and many remained in the grove. The shower where we were was so slight that the sternest stickler for the inviolability of new bonnets could hardly complain. In a few minutes the 'old horn' called the company together for refreshment again, including this time the passengers of both trains 403 in number. After this second collation all proceeded to the larger and upper grove for the purpose of engaging together in religious exercises suited to the occasion. Prayers were offered by Rev. Messrs Barrett and Robbins; addresses were made by Rev. Mr. Robbins, by L. G. Pray Esq. the acting superintendent of the school, and by Messrs. Albert Fearing, R. W. Bayley, and by G. F. Thayer Esqs, and several hymns were sung by the united voices of children, teachers, parents, pastor, and friends. These services delightfully, and as we trust profitably occupied an hour and a half, and although made shorter than was originally designed on account of the little shower, they were yet sufficient to give a practical and religious turn to the pleasures of the day.

After the close of these exercises our scattered garments and implements of comfort and amusement were gathered, and we quit the grove and returned to the Rail Road. While waiting for the Train of cars which was to carry us home, a hymn was sung, also a song by a distinguished vocalist.

At about 7 o'clock the company, 403 in all, were seated again in the cars and on their pleasant way home. Not an accident had occurred to an individual in going, in playing, or in returning. We had a delightful day and our feelings overflow with gratitude, when we look back upon the occasion. Nature was dressed in her most captivating apparel, and it seemed as if the very air had been made clearer and purer and sweeter for our use. There are nearly forty teachers connected with the school and all but five of them were present. The pastor and three superintendents were all there. The grounds (belonging to Mr. Emery Fisk) over which we had the privilege of ranging, were quite extensive, embracing about a hundred and fifty acres in grove, lawn, hill and meadow. The rains of the previous week had given to every tree and shrub, and turf, an appearance of thrift and cleanliness. The trees were chiefly oaks and their foliage at the present season is remarkably fresh and beautiful. Each little shrub seemed to extend its tiny branches and shake its bright foliage before our eyes as if to say, see how much I too can do to show forth the glory of our common Maker. The occasion was indeed delightful, and the words of religious counsel spoken under such happy circumstances must have taken ready effect upon hearts in such fit mood of preparation for

ving them. The greater part of the ily religious exercises were engaged fter children and teachers had drank fill of active pleasure in field and e, so that during these exercises there no uneasiness, no restless yearning ctive and lively amusement. But sat- d with, and sincerely grateful for, and ewhat subdued by the agreeable exer- e of the day all were prepared to join rayer and praise; were 'tempted by impulse of their very nature,'

kneel them down, and worship there, God who garnished out a world so bright and fair.'

Excursions and Pic Nics, like the one cribed, are attended with some expense labor, and some feeling of anxious onsibility, but these costs and labors cares may be so distributed as to be not as burdens, but as pleasant and d services in a good cause, and moreo- they will generally fall on those whose hest pleasure is found in doing good to ers. On this occasion the company 13 miles out and 13 back, making 26 es through a pleasant country, and had rty of ranging through an extensive highly interesting tract of territory, d the whole expense was about 28 cents each person! Perhaps in no way could equal amount of pleasure be procured so small expense.

Human nature demands and needs and l have amusement and recreation of me sort and in some way. And how en have this amusement and recreation en sought in forbidden ways. But here a device by which that want of our na- re may be met in a way not only inno- nt, but in a high degree improving. An casion which cheers, enlivens, and re- shes the powers of body and mind, with- t a taint or chance of dissipation or im- rity, and with the most favorable cir- mstances and best opportunities of spir- al improvement, must be called a useful casion. Amusements must be had and ght to be had, and it is by no means un- portant in what they shall consist. It ems to be a recent discovery, but it is a ry happy and valuable discovery, that e mass of society may be essentially nefitted by turning its recreative amuse- ents to the account of virtue. That per- on or that class of persons who devise odes of amusement which exclude dissi- ation, profanity, gambling, impurity and ll manner of evil consequences flowing om them, and include the elevating in- uences of healthful exercise, cheering asimes, and moral and religious improve- ent; and at the same time makes those odes of amusement acceptable to the ass of society, is rendering to society a service not easily estimated. We approve excursions and pic nics, and similar oc- asions therefore both because they are seful in themselves and because they may tend to supercede what is injurious.

A. C.

ORDINATION OF AN EVANGELIST.

Mr. Samuel B. Cruft, late of the Theological School at Cambridge, received Ordination as an Evangelist, in Harvard Church, Charlestown, on Monday, June 19. At the Council assembled in Boylston Chapel, Rev. Dr. Parkman was chosen Moderator, and his Colleague, Rev. Amos Smith, Scribe. The exercises in the Church consisted of Introductory Prayer, by Rev. C. Robbins; Selections from the Scriptures, by Rev. G. E. Ellis; Sermon, by Rev. E. S. Gannett; Prayer of Ordination, by Rev. Prof. Francis; Charge, by Rev. Jason Whitman, of Portland, Me.; Fellowship of the Churches, by Rev. Wm. O. Moseley, of Scituate; Concluding Prayer, by Rev. Amos Smith.

The Text of the Sermon, was John, x. 10. 'I am come that they might have life, and that they might have it more abundantly.' The object of the Preacher was to expound and illustrate the meaning of the term, Life, as used by Jesus Christ, as an expression of character, of a man's spiritual state, and of his moral education on earth. He presented the Christian use of the term with great strength and clearness, and availed himself of the opportunity offered by his subject to correct some prevailing errors in common language and in the prevailing theology, as to what constitutes 'good living,' as to the kind of *life* which the gospel enjoins, the use of the word *death*, as expressing the state of the wicked and impenitent, and the promise of *life* in a future state, as the continuation of a mode of existence already entered upon here.

The Charge was a very earnest and a very plain exposition of the peculiar evils and dangers of the times, as constituting the great difficulties in the preaching of the gospel, and presenting to the minister rules of prudence, and incentives to faithfulness.

The number of attendants on the services was greatly diminished, and the services themselves were interrupted by the reception of President Tyler in the town. Still there was a goodly audience and they gave ear to the wholesome doctrines and exhortations which were uttered.

Mr. Cruft is engaged to minister for one year to the worshippers in the Church of the First Parish at Lexington. We hope and believe that his ministry will be successful, and that he may be the means of bringing to a settlement the long-standing difficulties in that town, in reference to the large fund. If this result could be brought about, that ancient church might add his name to the list of her permanent pastors.

To the Editors of the Christian Register.

DISEASES OCCASIONED BY LEAD.

As a short paragraph in your last, on the subject of 'Lemon Syrup,' as a remedy to *Lead colic*, may tend to mislead some persons, I send you a communication which I made to the Daily Mail, relating to a similar statement contained in that paper some weeks since, in the hope that you will give it insertion. I suppose that Des Planches' *experiments* prove that *Liebig's* theory is a deception. The work to which I allude is one which ought to be more known. I suspect that I am in possession of the only copy of it in the country.

Very truly yours, A. LAMSON.

June 17th.

MESSRS. EDITORS,—

I observe a statement in your paper of March 28th, that 'Lemon Syrup,' made from sulphuric acid, is an effectual preventive of the disease known as 'Painter's cholic.' This is the opinion of some physicians, and Dr. Dana, in his pamphlet published last year on the action of the waters of Lowell upon lead, states it. The opinion I believe to be erroneous. It is founded on a chemical theory, but experiment proves that the theory is deceptive. My authority is an eminent French physician, Des Planches, of whose work, on diseases occasioned by lead, I have recently received a copy. It is a work in two volumes, and contains a vast mass of facts on the subject of the effects of lead on the human system, many of them new.

Des Planches devoted nine years of careful study and observation to this subject. Being connected with the Hospital of Charity in Paris, he witnessed between the years 1831 and 1839 more than a thousand cases of persons affected with lead colic. He witnessed, also, other forms of lead disease less known, as peculiar to the limbs, lead paralysis, which differs from all other forms of paralysis, and various affections of the brain. He visited all the various establishments in Paris and the vicinity in which laborers were employed in different preparations of lead, and his inquiries were most minute and extensive. He made various experiments and tried various preventives and remedies, and among others sulphuric acid and water, or what he calls 'lemonade of sulphuric acid.' This he prescribed in different quantities, sometimes to the amount of two or three bottles a day. The result as he states it, was that it afforded no protection whatever against the attack of disease; that on an average, those who used the acid were attacked a little sooner than those who abstained from it. The chemical theory which suggested the use of the acid, he says, is certainly ingenious, but the hopes it inspired, unfortunately, have not been realized. He tried also nitric and other acids, but without any success. The conclusion to which he arrives, is that the effect of all these mineral drinks is unfavorable, rather hastening the development of the disease than retarding it. He thinks that, when long continued, they disturb or derange the digestive organs, and thus predispose to disease.

There is a great deal of important information contained in this work of Des Planches, on the subject of the action of different preparations of lead on the human system. Lead is now every day getting to be more and more used among us, in the arts, or for pipes for conveying water, but its effects are very little known to the community. A good analysis of the work alluded to would be useful to the public.—*Daily Mail.*

CHARITABLE ENTERPRISE AT DEDHAM.

We would call the attention of our readers to the subject of the following announcement. The sums collected by these methods, and spent for such charities, do not lay a heavy tax upon any one, and afford a most efficient means of doing good. Dedham is a beautiful town, and a visit there will well repay its trifling cost.

The Ladies of the First Church in Dedham, (Rev. Dr. Lamson's Society) will hold a Fair, at the Phœnix Hotel in Dedham, on Tuesday, the 27th inst. The proceeds of the Fair are to be appropriated to the indigent Theological Students of the Divinity School at Cambridge, and to Missions at the West. In addition to other articles, which will be offered for sale during the day, coffee and refreshments will be provided from 9 to 12 o'clock, A. M., and tea in the afternoon. The object is one which makes a strong appeal to the sympathies of the liberal and benevolent, and as the occasion will afford an opportunity of social intercourse, and of a pleasant excursion to one of the most beautiful villages in the vicinity of the city, it is hoped that there will be a good attendance.

DOMESTIC MISSIONS.

The Chairman of the Committee, for procuring funds for Domestic Missionary and Other purposes, acknowledges the receipt of the following contributions.

From the Ladies of the Rev. Mr. Clarke's Society, in Uxbridge,	$24 00
From the Rev. O. C. Everett's Society, in Northfield,	25 00
From the Rev. Mr. Thompson's Society, in Barre,	15 00
From Rev. Mr. Wellington's Society, in Templeton,	30 00
From Rev. Mr. Huntington's Society in Boston,	561 00
From the Ladies' Society, in Grafton,	25 00
From Mrs. Green, Windsor street,	35 00
	$705 00

THE PICTORIAL BIBLE.

Of the cheap Literature now abounding all around us, there are two or three works issued in periodical numbers which will put valuable matter into the hands of many readers at a trifling cost. Allison's History of Europe has been carried through ten of its sixteen numbers, and has received as was to have been expected, a wide circulation. The Pictorial Bible which is published by J. S. Redfield, of N. York, is of great value. It appears on a royal octavo page, a fair paper with a clear type; it will be completed in sixteen numbers, two of which are issued monthly, and each of which contains more than an hundred illustrative wood cuts. While the parallel passages are indicated, to aid its critical perusal, its abundant and beautiful illustrations adapt it for a family Bible, and will make it highly interesting to the young. The work may be found, together with all the other publications of the day which our readers might care to purchase, at the store of Saxton & Peirce, Washington st.

FLORAL PROCESSION.

The Teachers of the Warren Street Chapel, would respectfully solicit the assistance of the Teachers and children of other Sunday Schools, for their Floral Procession, of July the 4th.

Bouquets and flowers will be most gratefully received on the afternoon or evening of the preceding day. And places will be reserved in the procession for delegates from other Schools, who are invited to assemble at the Chapel, at 7 o'clock on the morning of the 4th.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School, acknowledges the receipt of Ten Dollars, contributed by the children of the Sunday School, of the First Congregational Society, West Cambridge, Rev. D. Damon, Pastor, as a tribute of gratitude, to constitute their Superintendent, Artemas Locke, Jr., a Life Member of the Society.

BOSTON TEMPERANCE SOCIETY.

On Sunday Evening, June 25th, Mr. William Wallace, of Kentucky, an able and eloquent advocate for total abstinence, will deliver an Address, in Rev. Mr. Hague's Church, Federal Street. All are invited to attend.

MOSES GRANT, *President.*
CHAS. WADE, *Secretary.*

OBITUARIES.

HON. HUGH S. LEGARE.

A MOURNFUL EVENT.

We copy from the Daily Advertiser, the following notice of an event which has caused much sadness in this community. Mr. Legare had many acquaintances and friends in and around Boston. Some of our readers will remember him as he spoke with so much animation and beauty at the celebration of the two hundredth anniversary of Harvard College.

Death of Hon. H. S. Legare.—It is with deep sorrow that in announcing the close of the visit of the President of the United States and his cabinet, we have to record the death of one of the most distinguished members of the cabinet, the Hon. Hugh S. Legare, the Attorney General of the United States, and Acting Secretary of State, the youngest member of the cabinet, in the vigor of his manhood, having but recently entered upon the important duties of one of the Executive departments of the government, has been unexpectedly taken from his labors by a severe and sudden disease.—He died in this city yesterday morning, at half past 5 o'clock, at the residence of his friend, George Ticknor, Esq., whither he had been conveyed early in his illness, that he might have the benefit of repose and the most assiduous attention. A particular account of his illness and death will be found in the statement which we publish below. The death of such a man, so able to serve his country, possessing so much of its confidence, and invested with so important trusts, is a great national loss. It will be for those more intimately acquainted than we are with his life, his virtues and his accomplishments, to portray his character and to do honor to his memory, by some narrative of his public life. He is more especially known at the south, and particularly in South Carolina, his native state, where most of his days have been spent. But he was of a character too distinguished to be known only in a single State, and his eminent acquirements as a scholar, his fine taste as a writer, and his learning and eloquence as a lawyer and advocate are well known in this remote part of the Union, independently of the services which he has rendered during the few years in which he has occupied a seat in Congress. The opinion has prevailed that his tastes and his acquirements were better suited to the walks of literature than to the contests of political life, but no one doubted that he was amply fitted for the highest political trusts, or that he would adorn whatever station he might be called to fill. He came hither from the midst of his official avocations, in the discharge of his official duty, and to meet friends happy to welcome him. He came, alas, to spend here a few days in suffering, and to find a grave. Though far from his family connexions, and all his early associates, his last sighs were heard by those who loved and honored him, and he will be accompanied to his resting place by those who sincerely mourn his untimely departure.

DEATH OF HON. H. S. LEGARE.

It gives us great pain to announce the death of Mr. Legare, Attorney General of the United States, and Secretary of State *ad interim*, who died yesterday morning, June 20, at half-past five o'clock. He arrived in Boston early on Friday last, somewhat indisposed, but very slightly so, in consequence of the fatigues of a hurried journey from Washington. Even in the latter part of the evening of that day, after having attended the Mayor's dinner, where he almost wholly abstained from food, he complained of little inconvenience, and thought a night's rest would quite restore him. But about one o'clock, on Saturday morning, he was seized with symptoms of obstruction of the bowels, to some degree of which he had formerly been subject, and of which the three last attacks had been of increasing severity. Dr. Thomas, an eminent physician from Washington, who was with the President's party, and to most of whom, he is, when at home, the regular family physician, was immediately called, and instantly present; being lodged in the Tremont House, where Mr. Legare then was. During Saturday, no anxiety whatever was felt about the case. On Sunday morning early, though still no apprehensions were entertained, Dr. Thomas desired that Dr. Bigelow might be called in. Dr. Bigelow agreed with Dr. Thomas in his views of the case. He saw Mr. Legare several times during the day; and, in the latter part of the afternoon, accompanied him in a carriage to the house of Mr. Legare's friend, Mr. Ticknor, in Park street, as to a situation more quiet, comfortable and airy. Dr. Thomas and Dr. Bigelow were both with their patient till late in that evening, (Sunday) and again early the next morning; agreeing entirely in the course to be pursued. Mr. Legare passed a more comfortable night than the one preceding; but in the forenoon of Monday, graver symptoms made their appearance. Dr. Bigelow, therefore, desired the attendance of Dr. J. C. Warren, Dr. Thomas being absent at Lowell, with the presidential party. These two eminent physicians were with Mr. Legare until late at night, and Dr Bigelow was with him constantly, through the whole night, and until after his death early on Tuesday morning. But at no time, during the seventy-eight hours of its continuance, did the disease seem in the slightest degree to yield; though various and unremitting efforts were made to arrest it during its whole progress.

Mr. Legare suffered occasionally severe pain in the early stages of his complaint, but, for the last thirty-six hours, though frequently incommoded, he could hardly be said to *suffer* more than once or twice, and then only for a few instants. Through the last night, and through even his last moments, he was easy and tranquil; and from first to last, his mind was clear, firm, and perfectly composed. Knowing his constitutional tendencies, he apprehended the termination of his disease from a very early period; and made every needful disposition touching his affairs, private and public, in case his anticipations should be realized. He desired, on Monday, that the unopened despatches received by him from England, the day before, should be delivered to the President of the United States, together with all papers under his control belonging to the Government, except such as are in those Departments at Washington, of which he was the head. This was done soon after the President returned from Lowell. The President himself ill, and in bed, received them with great sensibility, and seemed quite unable to reconcile himself to the idea, that he and the nation were about to sustain so great a loss; of which this was to him the first distinct warning. In all other points, both amidst his sufferings, and during the exhaustion that followed them,—Mr. Legare was equally tranquil and collected;—showing at each moment the affectionate spirit and the vigorous powers which have from youth upward, marked his manly and noble character. He more than once thanked God, that, having left Washington with great reluctance, he was dying in the mere performance of his public duties; but he evidently felt no regrets, except when speaking of a much loved sister,—the only remaining member of his immediate family, to whom he had always been most tenderly attached. His last words,—a few moments before his death, and after his external senses had partly failed,—were of her.—But so tranquil was the closing scene, that the friend in whose arms he rested, was not conscious that his spirit had passed, until the attendant physician made it known to him.

HON. BARKER BURNELL.

The following paragraph from the National Intelligencer, announces in just and appropriate terms, the death of Mr. Burnell at Washington, where he was detained on the close of the late session of Congress, by the wasting disease which has now terminated his useful life. His constituents, and the many citizens of his native State, will fully appreciate the truth of the following notice:—*Daily Advertiser.*

Death of the Hon. Barker Burnell, M. C. of Massachusetts.—With all the sympathy which high worth and sense and private relations the most amiable can inspire, it is our painful duty to communicate to the public the loss of this excellent public servant and most exemplary man. He expired at his lodgings in this city, at a few minutes before 10 o'clock, on Thursday night, 15th inst. at the age of 45 years, a victim, in the very prime of maturer life, and of what seemed a vigorous frame, to the painful and wasting disease of consumption; which first declared itself, in a decisive form, just at the close of the late session of Congress; and has ever since held him here in its fatal grasp, far from the consolations of home, the soothings of that general affection with which he would there have been surrounded, and every thing that could soften the sure approaches of death, except the kindness of a circle of friends who had learned here to know his value, the still warmer attentions of a few associates of his early life, and that one consolation, dearer and surer than all other human ones—the devoted care, the unexhausted tenderness and courage of one to whom his earliest attachment had united him, and whose love supported him to the last of the life which she had adorned and blest.

A native, and all his life an inhabitant of that hardy island, (Nantucket) where yet linger in perhaps greater vigor than any where else, the virtues of the New England race, Mr. Burnell was an admirable specimen of that remarkable lineage. Without the slightest tinge of their austere spirit, the gloom and the hardness of mind upon which their first colonists bordered, he had their force of character, their indomitable adhesion to what they believed right. To their robust, their muscular practical sense, which every where makes them serviceable in public affairs and successful in private ones, he joined a truth and a simplicity of heart the most entire. No man had ever better preserved the integrity, the faith, the disinterestedness of private life, in mixing with those ambitious schemes which usually make such havoc among men's individual virtues. He came into public life as alone one should come, without a reproach: he remained in it, to the last, that admirable thing, an uncorrupt politician.

Such were the qualities of which we know that he had ever maintained the repute among his own people, or of which we have ourselves been able to mark the display here upon a theatre where, to observant eyes, no man can pass for what he is not. At home, his excellent abilities and the confidence which his just and sagacious mind created in all about him, had rendered, almost in his youth, the common umpire of the difficulties and disputes of all his neighbors and townsmen. Men who had quarrelled, or who could not agree upon their rights, said, 'Come, we will leave it to Barker Burnell;' and they were sure to have justice done, without the intervention of the law. This general esteem of his fellow citizens introduced him, betimes, into public life. At only 22 he was already a member of the House of Representatives in his native Commonwealth. A few years later he passed into the Senatorial body; where, in spite of his youth, his excellent purposes and soundness of judgment soon made him a leading member. In the two bodies he served most usefully and honorably some ten years. In 1840 he was returned a member of Congress, to which he had been again elected this spring. In the last named body his speeches have not been frequent, but have always won him the praise of sense, usefulness, and knowledge of his subject, rather than the reputation of mere rhetoric. He came, however, with an influence and a weight more felt than any which mere speeches can get or keep; and few men from this quarter possessed, while his health allowed him to exert himself, more power in the body to which he belonged.

Upon the close of a life of such rectitude, Religion could scarcely fail to shed calmness, courage, and hope. The rational but warm faith in which he had all his days walked lent patience to his bodily sufferings and the manliest composure to the last act of life. He died as one must die who had slighted no duty and felt every affection—with the regrets of a husband, a father, and a friend; but with the courage of a man and the confidence of a Christian.

GENERAL INTELLIGENCE.

BUNKER HILL CELEBRATION—PRESIDENT'S VISIT.—In our paper of the 10th inst., we alluded to the then contemplated visit, of President Tyler, to Boston, on the week of celebrating the completion of the Bunker Hill Monument; and with a view to be present on that great occasion.

Agreeably to the plan previously announced President Tyler left Washington in time to make a leisurely journey, and arrived here in season for the celebration. In the principal cities, Baltimore, Philadelphia, New York and Providence he was received with the respect due to the high office of the Chief Magistrate of a great and free people. The particulars attending his reception in different cities are already before the public, through means of the secular papers. The manner and circumstances of his reception, even in our own city on Friday, the 16th inst, are already known, probably, to nearly all our readers. It was a subject of regret that the day was unfavorable. It rained during the principal part of the time of the progress of the procession. The beauty of one of the most agreeable arrangements for his reception was greatly marred by the rain. We allude to the long lines of School Children, male and female, stretched over the mall of our Common, through which the President walked. Even under these unfavorable circumstances, it must have been an exceedingly gratifying spectacle to him, and to the distinguished gentlemen who accompanied him, as it certainly was to others, to see so many hundreds of children neatly attired, (the girls in white) with smiling and happy faces, tendering their respects, to the chiefs of the nation.

The 17th, the day of the celebration, was one of the finest of the season; a bright, bracing atmosphere, and streets without dust. The procession furnished an interesting and imposing spectacle to an immense multitude gathered on the whole long line of the procession, and around the 'awful mount.'

The quietness and order of the immense throng of people (probably not less than 150,000, as actors or spectators,) was wonderful. Throughout the day, in the whole mass, we heard no profane words, and saw not an intoxicated person, or any tendency to noise or riotous behavior. The whole spectacle was cheering to every patriotic mind. It betokened a people of *character*, who understand and appreciate the great privileges, blessings and duties of their distinguished position. A people, the mass of whom, have too much self-respect, and too deep a sense of what they owe to 'patriotic and renowned sires,' to commemorate their heroic deeds or to celebrate an event so momentous and grave yet heart-stirring, as that which called them together, in any other manner than with the calmness and devotion of Christian patriots.

Since the celebration a mournful event has occurred which speaks solemnly to all, to the lowly and the high, to the weak and the strong alike. We allude to the sudden death of that distinguished and accomplished man, Hon. HUGH S. LEGARE, Attorney General and Secretary of State, *ad interim*, who with the other members of the national Cabinet accompanied the President on his visit to New England. A more full reference to this event will be found under our Obituary head.

FOREIGN.

Arrival of the Columbia.—The Steamship Columbia arrived at this port on Sunday morning. English papers of June 4th are received. There is no news of much importance. The state of Ireland excites, at present, more attention in England, than any other topic. The mass of Irish population is in a fearful state of excitement, on what is called the subject of 'Repeal.' We have not room for many extracts. The following, on the progress of certain religious tenets in England, is of some interest.

Puseyism.—From papers received by the Columbia we select the following passages in regard to the open ground taken by Dr Pusey, in favor of Roman Catholicism.

Oxford, May 22.—The sensation created here last week by Dr. Pusey's sermon at Christ church Cathedral, in which the reverend professor avowed his faith in consubstantiation and the doctrine of the mass, has been increased today by the announcement that a copy of the discourse has been demanded by the university authorities, with a view to examination and probable censure. It is stated that Dr. Pusey has, however, requested two days for consideration *before* complying with the request, and that it is conjectured that he intends to plead the circumstance of the sermon having been preached in his own cathedral at Christ church, of which, as professor of Hebrew, he is a canon, as a reason for exemption from the cognisance of the academical authorities.

I send a copy of the Oxford Chronicle, which contains a fair analysis of the sermon, reading *con* for *trans*-substantiation. M. A., Oxon.

[Cor. London Morning Chronicle

Dr. Pusey's Public Profession of Roman Catholic Doctrine —On Sunday last Dr. Pusey preached to a large congregation at Christ Church, and publicly, and without reserve professed and taught the great fundamental doctrine of the Roman Catholic church, namely *Transubstantiation*. The text taken was that which describes the institution of the Lord's Supper by our Lord—Matthew xxvi., v. 26, 27, 28; compared with John vi., v. 54. Dr. Pusey took these texts in the liberal sense in which the gross-minded Jews and uninstructed disciples took them, and for which they were rebuked by our Lord. In the first part of his sermon Dr. Pusey adopted the precise line of argument employed by Dr. Wiseman in his volume published in the year 1836, and which consisted of lectures delivered at the English College at Rome. Following Dr. Wiseman, Dr. Pusey maintained, that on consecrating the elements of bread and wine, a change took place, into the *mode* of which it was presumptuous to inquire, but which we were to regard as a wonderful mystery, that it should be bread and wine, and yet the *very* body and blood of Christ. In support of these statements Dr. Pusey quoted the language of the *Council of Trent*, Session xiii, c. 3 and 4. It may be remarked here, that Dr. Tarton, the able and learned Dean of Westminister, in his work on the Eucharist, has ably criticised the principles of interpretation adopted by Dr. Wiseman, but of these criticisms Dr. Pusey took not the least notice.

The second part of the sermon was on the *Communication of the Remission of Sins;* and here the reader will perceive comes the awful and practical part of the subject. *Transubstantiation* is not a barren, inoperative speculation, but constitutes a system of divinity, and determines the whole character of the revelation God's will to man; and Dr. Pusey went necessarily the whole length of the argument, and labored to show, that the 'Remission of Sins' referred not only to the atonement on the cross, by the one offering of the body of Christ, but also to the celebration of the Lord's Supper; here again he quoted '*The Ancient Church*,' as authority. This doctrine is also maintained in *Tract* 90, as we noticed at the time, this Tract asserting—'that there is nothing in the XXXI Article against the mass in itself, or against its being an offering for the remission of sin, when considered as a continuation of Christ's sacrifice.'—p. 63, 1st ed.

Consistently with these views, Dr. Pusey, in practically applying his subject, spoke of the Lord's Supper as the means of continuing and maintaining the spiritual life imparted in baptism; and urged to more frequent communion, both on the part of 'the *Holy*' and of *Sinners;* the former that they may enjoy an antipast of heaven; the latter, that they might, peradventure, obtain the remission of sins. * * * * * * *

The Jews, and the disciples in this chapter (John vi.) understood our Lord's words, respecting 'eating his flesh, and drinking his blood,' literally: the Jews questioned, and the disciples murmured; but what was the explanation and teaching of the Master?

It is the spirit that quickeneth; the flesh profiteth nothing. THE WORDS THAT I SPEAK UNTO YOU, THEY ARE SPIRIT, AND THEY ARE LIFE.' John vi. 63. And if Dr. Pusey had turned back a leaf or two, he would have found our blessed Lord, in his sublime and beautiful discourse, and discovered of himself to the woman of Samaria, speaking of *water*, as he afterwards spoke of *bread*,—'a well of water springing up unto everlasting life;' at the well of Samaria water was employed as a symbol; after the miracle of feeding 5,000, bread was made the sign of blessings to be obtained not by sacraments, but by believing the truth: '*He that heareth my word and believeth on him that sent me, hath everlasting life;* and this is the sum of Scripture teaching, and has the solemn sanction of our Lord's intercessory prayer: *Sanctify thou through thy truth*, THY WORD IS TRUTH.'

MARRIAGES.

In this city, June 18th, by Rev R. C. Waterston, Mr. Ezra C. Kendall, to Miss Elizabeth V. Schillinger.

By Rev Mr Gray, Mr. Jonathan E. Robinson, to Miss Sarah Eddy, of Worcester.

At the Hanover street Church, by Rev Chandler Robbins, John A. Dickason, Esq, of the U. S. Navy, to Miss Joanna P., eldest daughter of Wm D. Bell, Esq.

DEATHS.

In this city, on Saturday morning, William Simmons, Esq. senior Judge of the Police Court, 61.

In Chelsea, Mrs Martha Jones, wife of John Jones, and daughter of Mr. James Reed, formerly of Leeds, England.

In Slatersville, R. I., June 3, John Slater, Esq. 67.

In Tewksbury, May 27th, Deacon John Spaulding, 87. Editors of N. H. Vt. N. Y. are requested to copy.

THE YOUNG MAIDEN, 4th Edition.—This day published the fourth edition of The Young Maiden, by A. B. Muzzey. Contents:—Female Influence and Education—Home—Society—Love—Single Life—Reasons for Marriage—Society of Young Men—First Love—Conduct during Engagement—Trials of Women, &c. &c.

Received and for sale by WM. CROSBY & CO., No. 118 Washington street. june 24

HARVARD UNIVERSITY.—All persons having books from the Library of the University are hereby notified to return them before or on the 21st instant, for the Annual examination.

The Library will be re opened for the delivery of books on Monday morning, July 17th, and on every following Monday morning till commencement.

T. W. HARRIS, *Librarian.*

Cambridge, June 13th, 1843. j17

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THIS INSTITUTION has for a year past been under the care of Mr. F. L. Capen, a graduate of Cambridge College. Miss L. E. Abbott has been his assistant in the female department. There has been a quarterly examination of the school, and the Committee of Examination chosen by the board of Trustees, have been deeply interested and highly gratified with the mode and results of teaching, as well as with the government and discipline of the school. The Committee have found great thoroughness in the several branches taught, and a promptness, energy, and decision, on the part of teachers and scholars, that gives a tone and character to the institution, which make it eminently worthy the confidence and patronage of the public.

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WILLIAM H. WHITE, EPHRAIM ABBOT, J. W. P. ABBOT, } Committee of Examination.

—References—

Rev. Dr. Walker, Prof. C. C. Felton, Cambridge. Thomas Hopkinson, Esq., Julian Abbot, Esq., Lowell.

Rev. Alexander Young, Rev. Lemuel Capen, Boston. 3m j3

MONTHLY MISCELLANY For June, edited by Rev. E. S. Gannett. Contents:

Godly Sorrow.
Mental and Moral Attraction.
Hymn for the Sacrament.
The Baptism for Death.
The Demand for a Revival of Religion.
A Sermon.
Notices of the late Rev. Peter Whitney.
Husbands and Wives.
Second letter to a Sunday School Teacher.
Notice of the late Rev. John Simpkins.
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LIBERAL PREACHER.

WILL be published at the office of the Christian Register, and at the Bookstores during the first week in June, Nos. 9, 10, 11 and 12 of the Liberal Preacher, Vol. X., (Vol. VI., New Series) with title page and contents.

The above numbers will be stitched under one cover, and will be accompanied by a complete index.

1st, To the names of Authors.

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MARY'S OFFERING.

BY MRS. WILSON.

'And she began to wash his feet with tears, and did wipe them with the hairs of her head, and pressed his feet, and anointed them with the ointment.'—Luke vii, 38.

The board was laid within the pompous hall
Of the proud Pharisee, and mingled notes
Of busy maidens throng'd the list'ning ear,
As if preparing for a regal feast;
And well they might—for *Jesus was the guest!*
And doubtless, princely forms were gath'ring there,
To swell the host's proud train, as with bar'd brow
He stood, with ostentatious pomp, to hail
The coming of the holy Nazarene!
In that proud circle, oft the kindling glance
Of eager eyes was bent upon *The Guest;*
And strains of Jewish eloquence pour'd forth
To wake those notes of rich, unearthly tone,
Whose gushing melody *had* charm'd the wind,
And bade its fierce and howling blast be calm
As the low murmur of an infant's sigh.

But the proud Pharisee—the pompous feast—
The flashing glance—the eloquent harangue—
Charm'd not the eye, nor caught the list'ning ear
Of Israel's holy One—like the vail'd orbs,
And trembling tones, and lowly attitude
Of *her*—that meek intruder, who had gained
The goal her chasten'd heart had long'd for, e'en
A resting place at Jesus' hallow'd feet.

She was a 'sinner'—here we will not pause
And trace the long discussions of the learn'd,
To prove the inspired penman meant to give
Some other import to *that little word,*
Save *that* with which its *literal* sound is fraught
To modern ears—for well we know *its* claim
On the compassion of the '*sinners Friend!*'
She was a *sinner*—and the lordly host,
Deem'd the prophetic vision of his guest
Should pierce 'the curtain of the shrouded past,'
And shrink from her contaminating touch;
Not knowing that for *such*, He came to die!

She was a sinner—yet she calmly stood,
And met the scornful gaze of many an eye
Bent on her in derision; for the high
Resolve to *sin no more*, had strung her mind
With energy unwonted, thus to brave
The heartless scorn from that proud circle flung,
That she might feel the voice of Jesus pour
Its melody upon her wounded heart,
Breathing the balm of *peace* and *pardon* there.
She *was* a sinner—but the gorgeous robes,
That erst had deck'd her form, were now displac'd,
And the plain folds that mantled o'er her breast,
Told by their wavo-like heavings, of the pangs
Which usher in the '*second birth!*'

The full
Luxuriance of her golden hair, unbound
By jewel'd circlet, floated in rich waves
Around her—and the beam of her dark eye,
Erewhile enkindled by the transient ray
Of worldly pleasure, flash'd its chasten'd glance
Through soft'ning show'rs of penitential tears!—
Then, in her hand she held (perchance it was
The proceeds of the costly gems which deck'd
Those lately jewel'd fingers) a small box,
Whose precious contents, as she pour'd them on
The sacred head of Jesus, fill'd the hall
With such sweet perfume as the zephyr's wing
Brings from Arabia's spicy vales! This rich
And costly off'ring made—lowly she fell
At Jesus' hallow'd feet—bath'd them with *tears,*
And dried their moisten'd surface with the long,
Soft, radiant tresses she was wont to braid
With woman's care, around her polish'd brow!

Which was the *welcome* off'ring? Which obtain'd
The kind regard of Jesus? *That,* which shed
Its costly sweetness on the perfum'd air?
Or *that,* which, flowing from the hidden fount
Of deep contrition, pour'd its gushing tide
Of chasten'd feeling at the Savior's feet?

I tell ye, *tears* of *penitence*, are drops
Of *holy dew*, exhal'd by *Bethlehem's Star!*
Borne by rejoicing angels to the throne,
They form the brightest gems that stud the crown
Circling the *Savior's* brow! And *Mary's tears,*
Tho' of small value in the worlding's eye,
Were the oblation, which, by Jesus own'd
Wak'd the sweet notes of *pardon*, which then fell
Like Gilead's balm upon her wounded soul,
And bade the trembling mourner, '*Go in peace!*'

MISCELLANEOUS.

[From 'Missionary Enterprises,' by Rev. John Williams.]

INFANTICIDE IN THE SOUTH SEA ISLANDS.

This practice did not prevail either at the Navigators or Hervey groups; but the extent to which it was carried at the Tahitian and Society islands almost exceeds credibility. Of this, however, I may enable the reader to form some estimate by selecting a few out of numberless circumstances which have come within my own knowledge. Generally, I may state that, in the last mentioned group, I never conversed with a female that had borne children prior to the introduction of Christianity, who had not destroyed some of them, and frequently as many as from five to ten. During the visit of the deputation, our respected friend, G. Bennett, Esq., was our guest for three or four months; and, on one occasion, while conversing on the subject, he expressed a wish to obtain accurate knowledge of the extent to which this cruel system had prevailed. Three women were sitting in the room at the time, making European garments, under Mrs. W's direction; and after replying to Mr. Bennett's inquiries, I said, 'I have no doubt but that each of these women have destroyed some of their children.' Looking at them with an expression of surprise and incredulity, Mr. B. exclaimed, 'impossible! such motherly respectable women* could never have been guilty of so great an atrocity.' 'Well,' I added, 'we'll ask them.' Addressing the first, I said to her, 'friend, how many children have you destroyed?' She was startled at my question, and at first charged me with unkindness, in harrowing up her feelings by bringing the destruction of her babes to her remembrance; but, upon hearing the object of my inquiry, she replied, with a faltering voice, 'I have destroyed *nine.*' The second, with eyes suffused with tears, 'I have destroyed *seven;*' and the third informed us that she had destroyed *five.* Thus three individuals, casually selected, had killed one-and-twenty children! I am happy to add, that these mothers were, at the time of this conversation, and continued to be so as long as I knew them, consistent members of my church.

On another occasion, I was called to visit the wife of a chief in dying circumstances. She had professed Christianity for many years, had learnt to read when nearly sixty, and was a very active teacher in our adult school. In the prospect of death, she sent a pressing request that I would visit her immediately; and on entering her apartment, she exclaimed, 'O, servant of God! come and tell me what I must do.' Perceiving that she was suffering great mental distress, I inquired the cause of it; when she replied, 'I am about to die; I am about to die.' 'Well,' I rejoined, 'if it be so, what creates this agony of mind?' 'Oh! my sins, my sins,' she cried; 'I am about to die.' I then inquired what the particular sins were which greatly distressed her, when she exclaimed, 'Oh, my children, my murdered children! I am about to die, and I shall meet them all at the judgment seat of Christ.' Upon this I inquired how many children she had destroyed, and, to my astonishment, she replied, I have destroyed *sixteen!* and now am about to die.' As soon as my feelings would allow, I began to reason with her, and urged the consideration that she had done this when a heathen, and during 'the times of ignorance which God winked at;' but this afforded her no consolation, and again she gave vent to her agonized feelings by exclaiming, 'Oh, my children, my children!' I then directed her to 'the faithful saying, which is worthy of all acceptation, that Christ Jesus came into the world to save sinners.' This imparted a little comfort.

Frequently have our feelings been most powerfully excited at the examination of our school children; and scenes more affecting than some which have been witnessed on such occasions it is scarcely possible to conceive. One of these, which occurred at my own station at Raiatea, I will briefly describe. Upwards of six hundred children were present. A feast was prepared for them, and they walked through the settlement in procession, most of them dressed† in European garments, with little hats and bonnets made by those very parents who would have destroyed them, had not Christianity come to their rescue. The children added much to the interests of the day, by preparing flags with such mottoes as the following: 'What a blessing the gospel is?' 'The Christians of England sent us the gospel.' 'Had it not been for the gospel, we should have been destroyed as soon as we were born.' On some, texts of Scripture were inscribed: 'Behold the Lamb of God which taketh away the sins of the world.' 'Suffer little children to come unto me,' and other similar passages. Insensible indeed must he have been, who could have witnessed such a scene without the liveliest feelings of delight. After proceeding through the settlement, they were conducted to the spacious chapel, and opened service by singing the Jubilee hymn in the native language. The venerable old king then took the chair. He had been worshipped as a god, and had led fierce warriors to the 'battle and the fight,' but he evidently felt that he had never occupied a station so delightful or honorable as that of presiding at the examination of the children of his people. These were placed in the centre of the chapel, and the parents occupied the outer seats. Each class was then called upon and examined; and after this, individuals from the different classes were selected, and questioned by the missionary. While this was proceeding, the appearance of the parents was most affecting. The eyes of some were gleaming with delight, as the father said to the mother, or the mother to the father, 'What a mercy it is that we spared our dear girl!' Others, with saddened countenances, and faltering voices, lamented in bitterness that they had not saved theirs; and the silent tear, as it stole down the cheeks of many, told the painful tale that *all* their children were destroyed. In the midst of our proceedings, a venerable chieftain, gray with age, arose, and with impassioned look and manner, exclaimed, 'Let me speak; I must speak!' On obtaining permission, he thus proceeded, 'Oh that I had known that the gospel was coming! oh that I had known that these blessings were in store for us, then I should have saved my children, and they would have been among this happy group, repeating these precious truths; but alas! I destroyed them all, I have not *one* left.' Turning to the chairman, who was also a relative, he stretched out his arm and exclaimed, 'you, my brother, saw me kill child after child, but you never seized this murderous hand, and said, 'Stay, brother, God is about to bless us; the gospel of salvation is coming to our shores.' Then he cursed the gods which they formerly worshipped, and added, 'it was you that infused this disposition into us, and now I shall die childless, although I have been the father of *nineteen* children.' After this he sat down, and in a flood of tears, gave vent to his agonized feelings.

This scene occurred in my own place of worship. I saw the man, and heard him utter these expressions. I shall leave the fact to speak for itself. Many other instances equally affecting might be added, but I shall content myself with mentioning but one more. This related to a chief woman, who had been united in marriage to a man of inferior rank; and it was the universal custom to destroy the children of such an union. The first babe was born and put to death. The father wished the second to be spared, but the mother, and the mother's relatives demanded its destruction. The third was a fine girl. The father pleaded and entreated that it might be saved, for his bowels yearned over it, but the mother, and the mother's relatives again carried their point, and the babe was doomed to die. One of the numerous modes of infanticide was, to put the babe in a hole covered with a plank to keep the earth from pressing it, and leave it there to perish. This method was adopted in the present instance. The father happened to be in the mountains at the time of the child's birth and interment; but, on his return, he hastened to the spot, opened the grave, and finding that the babe was not dead, he took her up, and gave her in charge to his brother and sister, by whom she was conveyed to the island of Aimeo, about seventy miles distant, where they trained her up. The husband died, without having informed his wife that their daughter was still alive. After Christianity was embraced, the mother was, on one occasion, bewailing most bitterly the destruction of her children; when a woman who happened to be present, and who was acquainted with the fact of the child's disinterment, astonished and overwhelmed her with the announcement, that her daughter was yet living at Aimeo. A short time after receiving this extraordinary intelligence, she sailed to Aimeo, and on reaching the shore, hurried with excited feelings to the house of her relatives, and as she approached it, beheld with wonder and delight, a fine young girl standing in the door way. At once she recognized her own image in the countenance of the child. It was her daughter. She clasped her to her bosom—but I must leave imagination to fill up the scene, as she exclaimed, 'rejoice with me, for this my daughter was dead and is alive again.' The mother is gone to her rest, but her daughter is, at the present time, an active teacher in one of the schools, and a consistent member of a Christian Church!

* It is fact, which I have often observed, and one worthy of special notice, that the influence of religion is manifested, not only in the character, but even in the countenance, by changing the wild and vacant stare of the savage into the mild expression of the Christian.

† The chief was an arioi of the highest rank, and the laws of his class required the destruction of all his children. In this infamous society there were a variety of orders.

TRUE SAYINGS.

We should like to know to whom we are indebted for the pertinent and just remarks which follow; but the paper from which we cut them told not their source.

'There are some who refuse a favor so graciously, as to please us even by the refusal; and there are others who confer an obligation so clumsily, that they please us by the measure, though they disgust us by the manner of a kindness, as puzzling in our feeling, as the politeness of one, who, if we had dropped our handkerchief, should present it unto us with a pair of tongs!

Those that are the loudest in their threats, are the weakest in the execution of them. In springing a mine, that which has done the most extensive mischief makes the smallest report; and again, if we consider the effects of lightning, it is probable that he that is killed by it, hears no noise; but the thunderclap which follows, and which most alarms the ignorant, is the surest proof of their safety.

Those who have resources within themselves who can dare to live alone, want friends the least, but at the same time know how to prize them the most. No company, is far preferable to bad, because we are more apt to catch the vices of others than their virtues, as disease is far more contagious than health.'

FOREIGN EMIGRANTS.

A Society has recently been formed in this city whose objects deserve the attention of our citizens. These objects are declared in the annexed circular. The Boston Daily Advertiser, in referring to this Society says:—'It will be at once perceived that the designs of the Association cannot be carried into effect without the aid and co-operation of our citizens generally, who have all an equal interest in it, and that without their support the design must fail. We trust that so useful a purpose will not be suffered to be abandoned for want of the means of carrying it into execution. Such it will be perceived must necessarily be the result if the execution of it be left to rest upon a few individuals. It is however so obviously useful, that we cannot conceive that it will be suffered to fail for want of support.'

Boston, May 21, 1843.

The undersigned desire to call the public attention to the 'Boston Society for the Diffusion of Information among Emigrants,' recently formed in this city;—and, at the same time that they solicit aid in its behalf, to submit a brief statement of its objects.

Although the vast amount of emigration to this country from Ireland and other parts of the old world, has long been familiar to all, yet, as, until recently, the great proportion of arrivals has been at New York and the other Southern cities,—the wrongs and evils to which both our own country and the emigrants are exposed, have not been felt nor appreciated in this city and vicinity. Recently, however, and owing in no small degree to the increased commercial importance of this port, the amount of emigration, through the neighboring British provinces directly hither, has greatly increased. The growing number of emigrants to be seen in our streets, during the usual season of arrivals, has called the attention of many to the subject, who, upon consultation, are of opinion that something ought to be and can be advantageously done, to remedy existing evils.

That this country, with its vast amount of yet unoccupied territory, and its boundless resources is to continue the attractive spot for the crowded population of the old world, may be considered as a settled fact. It as as fixed as any law of Providence. The only course for us, therefore, is to do what we can to make it, as far as possible, mutually beneficial. And there can be no question, that if rightly conducted, the superfluous industry and enterprise of the old world may be brought into connexion with the yet undeveloped resources of the new, with benefit both to the emigrant and to us.

1. The first great object is, *to limit emigration to those who will both receive and confer a benefit by coming.* At the present time, however, owing to the great ignorance about this country abroad, and particularly through the false representations of those who induce emigration simply for the purpose of obtaining the passage money of the unfortunate dupes, hosts of individuals are tempted to leave their homes, not only without pecuniary means, but destitute of all qualifications to make their way in this country, and after having paid their last dollar to the grasping carrier, are thrown upon our shores, disappointed in every prospect which had been treacherously held out to them, a burden to us, and far worse off themselves than they were at home. The first object accordingly, is *to spread information abroad in the countries from which the emigrants come, as to the true state of things in this country, its wants and requisitions,*—to expose the false representations by which they are tempted to come here, to our injury and their own ruin,—to show them that this is a country of labor, and that unless they have the means and disposition to lead a life of honest industry and hard work, America, instead of being the best, is the very worst country for them in the world. By this means, it is the purpose and will be the effect of the Society, not to encourage emigration, but to limit it to those who will not only improve their own condition, but confer a benefit upon us. This object is to be effected by opening a correspondence, through the Secretary of the Society, with the places from which the emigrants come, and by securing co-operation there, in exposing the frauds practised upon them.

2. The second important object to be obtained, is to furnish the emigrants, who do come, immediately upon their arrival, with such information and advice as shall, in the first place, keep them out of the hands of the harpies here, who would plunder them of the little property they have, and, in the second place, direct them to those parts of the country, with the best routes thither, where either their labor is wanted, or where they can most advantageously purchase land. This object is most important both to the city and to the emigrant. The city is the place where, from its very nature, the emigrant is least likely to obtain employment, and is most exposed to temptation, idleness, and consequently to becoming a public burden. The great West, on the other hand, opens a boundless field for their investments, and their labor,—where they will be safe from the hazards of lingering on the seacoast, and where they can give as well as receive benefit. Our own Western Rail Road opens the direct path for them. All that is wanted is a friend here, who shall guard them from imposition when they land, and point to them the way where they can both get and do good. And that friend it is intended that this Society, through its Secretary, shall be.

To this end, an office will be established in this city, to which all emigrants can be sent, immediately on their arrival. The Secretary, by means of correspondence with all the great points in the Western country, will learn the advantages and wants of every part, and thus be enabled to direct the emigrants. Books will be kept, containing all the requisite information, and a regular system be established, by which, on the one hand, laborers can be obtained wherever they are wanted, and the emigrants be at once put in the way of maintaining themselves respectably.

It should be distinctly stated, that it is not the purpose of the Society to give money to the emigrants. On the contrary, it will be one of the fixed rules, that pecuniary aid is not to be supplied. The only things which the Society offers them are:—

First—Information and advice *at home* as to the true state of things here, so that they may not come, unless able and willing to earn their own living by their own industry.

Second—Information and advice, upon their arrival, which shall protect them from imposition, and direct them to the places where they and their labor are wanted.

The expenditures of the Society therefore will be confined to the salary of the Secretary, rent, and incidental expenses of an office, and the expenses of the various correspondence before stated. The burden upon the community will thus be light, whilst it is believed that it will itself reap a far more than commensurate benefit, at the same time that a most friendly and invaluable service is rendered to the emigrant. A similar Society has for a considerable period existed in New York, and has done great good. The increased importance of this port makes one necessary here, and as soon as its purposes are known, there cannot be a doubt that it will be cheerfully sustained by those who reap the benefit of what creates the necessity.

The annual subscription necessary for membership is fixed at the small sum of two dollars. The Society has been organized by the appointment of its officers. The services of Mr. Oliver W. B. Peabody, a gentleman well known in this city, have been secured for the office of Secretary. The directors are required by the by-laws to divide themselves into sub-committees, constantly to visit the office in turn, and overlook its operations. A considerable number of subscribers has already been obtained; and all that is now needed is the co-operation of our fellow citizens, in freely subscribing for the small annual sum each that has been stated, to enable the Society to enter with confidence upon a work equally beneficial to the citizen and the stranger.

SAMUEL A. ELIOT,
JOHN G. PARFREY,
JONA. CHAPMAN,
STEPHEN FAIRBANKS,
CHARLES SUMNER, } *Committee.*

N. B. Those who feel disposed to aid the object will confer a favor by communicating with either of the committee, or with the Secretary, at No. 69 Long Wharf.

THE SAILOR'S TEXT—'I WANT A CHART.'

I was one day standing in the shop of my master, behind the counter, when an old sailor entered, and looking seriously at me, accosted me thus: 'Young man, I want a chart!' 'Yes, sir,' I replied, 'you shall have one; do you want St. George's, the Bay of Biscay, or round Ireland, or the Mediterranean, sir?' Stay, young man stay!' said the old sailor; 'youth is always in a hurry. I want a chart, but I don't want either one you have mentioned: they are useless to me. I want a chart which shall guide me to heaven, for I have lost my old one. Now, young man, do you understand me?'

I immediately conjectured that he wanted a Bible; so I took down a few, and showed them to him; when he selected one, evidently much pleased at my readiness to serve him; inquired the price, and paid the money. After a few moments' pause, he turned round suddenly, and asked me whether I understood *that* chart? I told him that I could read it, and did so very often. 'Of that,' said the old man, 'I have not the least doubt; but recollect, *that* is not sufficient: you must have it in your life and conversation, before you will receive any benefit; you must love this chart; you must make it your sole guide through life's maze; and, in entering into the dark and narrow, and, to many thousands, dreadful strait of death, you will find it beneficial—then it will be found indeed a treasure and joy.—*London Pilot.*

SAXTON, PEIRCE & CO. have received during the week the following popular works—No Sense like Common Sense, by Mary Howitt, price 37 1-2 cts. No. 2 Pictorial Bible; the first number of this splendid bible, illustrated with more than one hundred engravings was published on the fifteenth of May, and the succeeding numbers will follow each other on the first and fifteenth of every month, until the whole is completed.

The American Agriculturist, designed to improve the Planter, the Farmer, the Stock Breeder and the Horticulturist, published monthly; each number containing thirty-two pages, royal octavo, at the low price of one dollar per year, or 10 cts. a single number.

False Heir, by G. P. R. James, price 12 1-2; The Lost Ship or the Atlantic Steamer, 25 cts.—Home, or family cares and family joys, 12 1-2.

Lectures on Magdalenism, 37 1-2. j10

CHILDREN'S SHOES of every style and quality, made of the best materials and with particular care—persons who may be in want of Children's Shoes, will do well to call before purchasing elsewhere, as they may depend of first rate article on reasonable prices, at T. H. BELL'S, 155 Washington st. m6

BOSTON ORTHOPEDIC INSTITUTION.

FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and other deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corsets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

J. B. BROWN, M.D, Surgeon, office 65 Belknap street.

J. C. Warren, M. D., Geo. Hayward, M. D., J. Mason Warren, M. D., Consulting Surgeons.

Nov. 26. 6m

THE CHRISTIAN PATRIARCH—A Memoir of Deacon John Whitman; who died at East Bridgewater, Mass. July, 1842, at the advanced age of one hundred and seven years and three mos., with a Portrait, by Rev. Jason Whitman, pastor of the second Unitarian Society, Portland, Me.

Just published, by WM. CROSBY & CO, 118 Washington st. m27

KID GLOVES cleaned to look equal to New—THEO. H. BELL has been appointed Agent for cleansing Kid Gloves of all colors. Also, blond lace, white satin Shoes, embroidered Belts, &c.—Those who wish to study economy in these 'Hard Times,' will find here a good chance. All articles returned in a fortnight, 155 Washington st. For cleansing long gloves, 20 cents; short gloves, 14 cents. m27

HOPKINTON HIGH SCHOOL.—The Summer Term of this Institution will commence on Thursday, the first day of June next, under the care of the Rev. Amzi Benedict; assisted by Mr. J. H. M. Leland in the Male, and Miss H. Benedict in the Female department. may 27

WARE'S DISCOURSES on the offices and character of Jesus Christ.

Also, Brooks's Monitor, or reflections for each day in the year. For sale at a low price for distribution, at SIMPKINS'S, 21 Tremont Row. m20

BOY'S SHOES—A fine assortment of Boy's Shoes, of every style and description and quality—for sale low. Also, a large stock of Boy's Slippers, at T. H. BELL'S, 155 Washington st., opposite the Old South Church. 3wis m6

FOR HOME AND SCHOOL—Poetry for Home and School, selected by the author of the 'Theory of Teaching,' and 'Edwards First Lessons in Grammar.' This day published at SIMPKINS'S, Book and Stationery Rooms, No. 21 Tremont Row. m6

SCHOOL IN EAST NEEDHAM.

THE Subscriber continues his School in Needham. Instructions are given preparatory for a Collegiate and for a good English education; also, in the Modern Languages, on the Piano Forte, and in Vocal Music, by competent Teachers.

DANIEL KIMBALL.

East Needham, April 29, 1843. 4t

NEW BOOKS—The False Heir, by James—The Lost Ship or the Atlantic Steamer; The Home, or Family Cares and Family Joys, by Miss Bremer; Strife and Peace, by Miss Bremer; The Days of Queen Mary, 25 cents; No Sense like Common Sense, by Mary Howitt; The Haunted Merchant, 18 3-4 cts., &c. &c.—for sale by WM. CROSBY & CO, 118 Washington st. j10

RECENT PUBLICATIONS—Poetical Remains of Lucretia Maria Davidson, with a biography by Miss Sedgwick, new edition, price 50 cts.

Women of England, by Mrs Ellis, 12 1-2 cts.

Daughters of England, by Mrs Ellis, 12 1-2 cts.

Wives of England, by Mrs Ellis, 25 cts.

Family Secrets, a series of Temperance Tales, by Mrs Ellis, author of the Wives of England, etc. etc. 25 cts. a volume.

Seaward's Narrative of his Shipwreck, &c. &c., edited by Miss Jane Porter, revised edition.

The May Flower, or sketches of scenes and characters among the descendants of the Pilgrims, by Mrs Stowe. For sale at SIMPKINS'S, 21 Tremont Row. m6

CLASSICAL STUDIES, &c.—Just published and now for sale by GOULD KENDALL & LINCOLN, a work on Classical Education, entitled 'Classical Studies: Essays on Ancient Literature and Art.' With the Biography and correspondence of eminent Philologists.

By Barnas Sears,—President of Newton Theological Institution. B. B. Edwards, Professor in Andover Theological Seminary. C. C. Felton, Professor in Harvard University. m27 59 Washington st.

BOSTON CIRCULATING Library, No 118 Washington street.

New Books—Hoboken, a Romance of N. York, by Theodore S. Fay; The H—— Family, by the authoress of the Neighbors; The Wives of England, by Mrs Ellis; Democratic Review for May; Knickerbocker for May; Blackwood and Dublin for April, &c.

Subscriptions received to the above by WM. CROSBY & CO, 118 Washington st. m6

BIBLE CALENDER.—Being an arrangement of chapters for the daily reading of the Old and New Testament. The plan on which the division is made, is preferable to reading in course, as it keeps up a proper proportion between the devotional, historical and doctrinal parts of the word of God. For sale by CROSBY & CO., B. H. GREENE, S. G. SIMPKINS. m27

EARLY HISTORY OF RHODE ISLAND—On the Religious and Civil Affairs of the Colony of Rhode Island, by John Callender, M. D., with a memoir of the Author, biographical notices of some of his distinguished contemporaries, annotations and original documents, illustrative of the History of Rhode Island and Providence Plantations, from the first settlement to the end of the 1st century, by Romeo Elton—2d revised edition.

Just received and for sale by WM. D. TICKNOR, corner of Washington and School streets. m13

JOHN S. BODEN,

SAIL MAKER,

Head of Commercial Wharf.

☞ Sails made on the most reasonable terms and warranted in all respects at the shortest notice. feb 18

PORTRAIT OF DR. CHANNING—Just imported a few Portraits of the late W. E. Channing, D. D., elegantly engraved on steel from a painting by Gambardilla—price 50 cents.

Received and for sale by WM. CROSBY & CO., 118 Washington st. j10

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH,
S. R. PHELPS. } Com. of Trustees.

May., 1843. 3w

AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12 1-2 cts. completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

WILLIAM CROSBY & CO. have just published Little Stories for Little People, 18mo; the Sunday School Singing Book, being a collection of Hymns with appropriate Music, comprising also the Elements of Music, by Edward L. White; the Christian Patriarch, a Memoir of Deacon John Whitman, who died in 1842, at the advanced age of 107 years, by Rev. Jason Whitman, with a Portrait; Five Sermons by the late Rev. W. G. Swett, of Lynn, &c.—for sale at No 118 Washington st. j3

LADIES GAITER BOOTS—A beautiful assortment of Ladies Bronze, Black and Light Gaiter Boots just finished and for sale low by T. H. BELL, 155 Washington st., opposite the old South Church. m20 6wis

THE SUBSCRIBERS take the liberty of addressing the Protestant Clergy and active Laity of the country, with a view of seeking their co-operation in extending the circulation of the following periodical publications, viz:

The Select Library of Religious Literature.

The sixth number of the Library—now in preparation—will contain the commencement of that masterly work, entitled the History of the Inquisition, by Don Juan Antonio Llorente, Secretary of the Tribunal of Madrid.

The second Publication to which we would respectfully solicit attention, is, The Biblical Cabinet. The first number will be issued forthwith, commencing with Neander's History of the Christian Religion during the first three centuries.

D'Aubigne's History of the Reformation in Germany and Switzerland.

Also, the Bible in Spain; The Gypsies of Spain.

SAXTON, PEIRCE & CO,
m27 133 Washington st.

LADIES GAITER SHOES—A large assortment of Gaiter Shoes just received of every style and quality, from 50 cents to $1,25, at T. H. BELL'S, 155 Washington st., opposite the old South Church. 3wis m20

THE CHILD IN HEAVEN—This day published by JOSEPH DOWE, 22 Court st.

Mourn not for the child from thy tenderness riven,
Ere stain on its purity fell!
To thy questioning heart, lo! an answer from heaven;
Is it well with the child?' 'It is well.'

Also, at reduced prices, a good assortment of Sunday School Books. Sabbath School Teachers and Libraries supplied at lower prices, probably, than at any place in the city. is3t m20

THE PNEUMATIC SHOWER BATH,

PRICE $1.50.

INVENTED, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. a29

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.

f25 3m ABEL SPAULDING.

MISSES SHOES—A beautiful assortment of Misses Gaiter, Kid Low Lace, Black Bronze, Light Village Lace, Leather Lace, Goat Skin Village Lace, &c—just finished, and for sale low at T. H. BELL'S, 155 Washington st, opposite the Old South Church. 3wis m6

INSTRUCTION—The subscriber would be happy to receive four boys into his family as pupils to be prepared for College. His residence is in a healthy country town, a half day's ride from Boston. Terms—Board and Tuition $4 per week—application to be made by the middle of May.

WM. A. WHITWELL.

Wilton, N. H., April 22d, 1843.

PLEASE READ THIS!

T. GILBERT & CO.,

PIANO-FORTE MANUFACTURERS,

406 WASHINGTON STREET, BOSTON,

NEXT BUILDING NORTH OF WASHINGTON BANK.

THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street,*" are now too well known throughout this country to need any commendation, further than to say, that the same T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so, as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T GILBERT & CO

Boston, Feb. 3, 1843.

BOOKS FOR THE PEOPLE—Whately's Kingdom of Christ, delineated in two essays on our Lord's own account of his person and of the nature of his kingdom, and on the constitution, powers and ministry of a Christian Church, price 50 cts.

The Pulpit, being biographical sketches of the most popular London Preachers, by James Grant—price, 37 cts.

Bibliotheca Sacra, or tracts and essays on topics connected with Biblical Literature and Theology—No. for May just published—price $1,00.

Life of Wm. Wilberforce, by his Sons, 2 vols, 50 cts. per vol.

The Correspondence of Wm. Wilberforce, by his Sons, 2 vols, price 50 cts. a volume.

Daughters of England—their position in society, character and responsibilities, by Mrs. Ellis—price 12 cts.

Wives of England, their relative duties, domestic influences and social obligations, by Mrs Ellis, price 12 cents.

Women of England, their social duties and domestic habits, by Mrs Ellis, price 12 cts.

The above works, with all the standard and light literature of the day, are now published and for sale wholesale and retail by SAXTON, PEIRCE & CO, No 133 Washington st. m13

GREENWOOD'S PSALMS AND HYMNS.

JENKS & PALMER have just published the thirty sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are cont